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PORTRAIT OF BUNYAN.

(From the Statue at Bedford, by Sir Edgar Boehm.)

THE PILGRIM'S PROGRESS

FROM
THIS WORLD TO THAT WHICH IS TO COME
BY

JOHN BUNYAN

WITH AN INTRODUCTION BY
THE·REV·H·R·HAWEIS

EMBELLISHED WITH OVER ONE HUNDRED AND TWENTY DESIGNS DONE BY THREE BROTHERS
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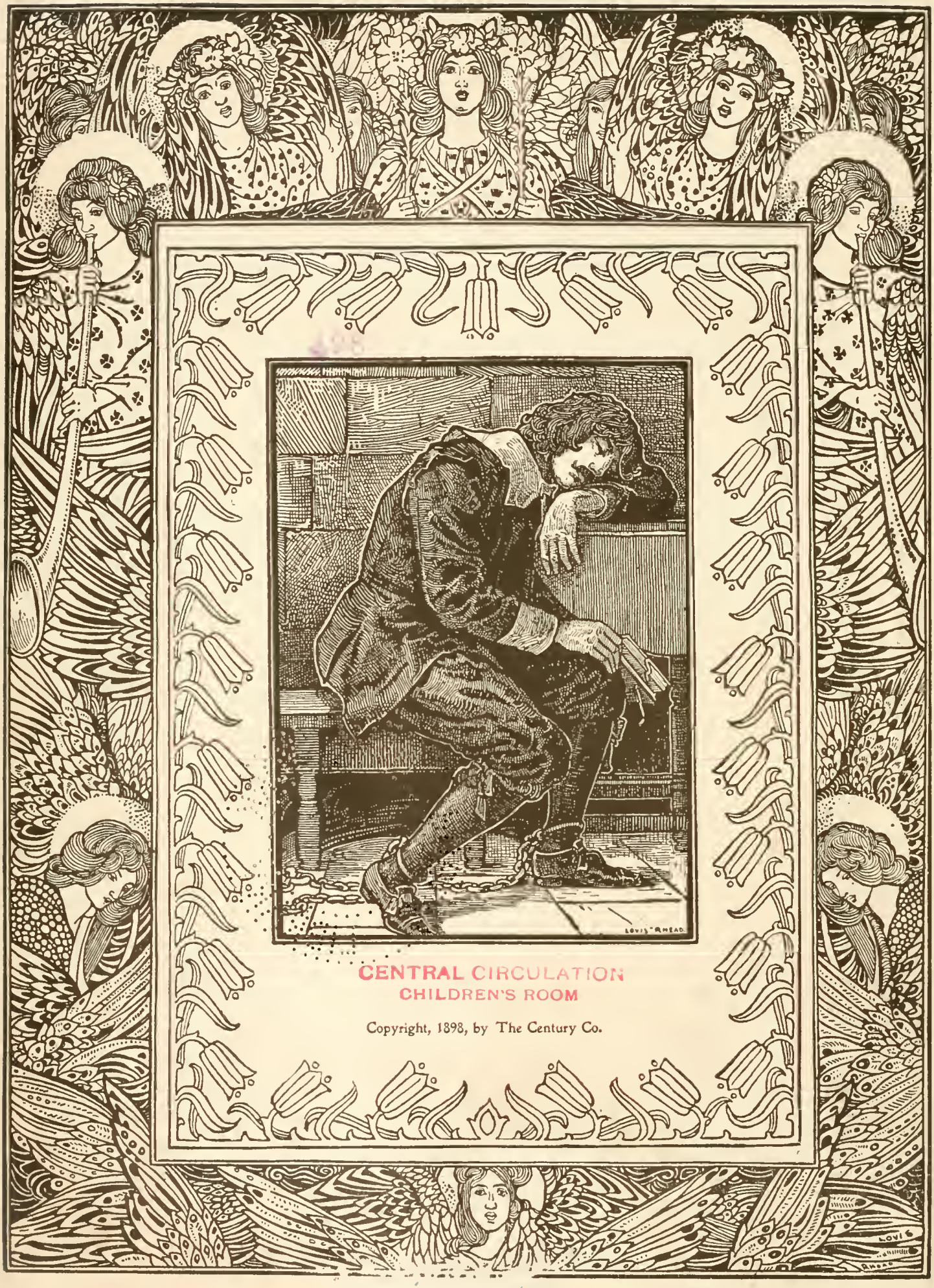

CENTRAL CIRCULATION
CHILDREN'S ROOM

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FOREWORDS,

BY THE REV. H. R. HAWEIS.

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NEXT to the Bible, the "Pilgrim's Progress" is probably the book which has exercised more influence over the Religion of England than any other.

It did for Protestantism what Dante did for Roman Catholicism — whilst exposing sometimes naïvely its weak points, it affirmed its doctrines, and popularized their application to current life.

It supplied what Milton's "Paradise Lost" failed to give — some account of the ethics of the soul.

From Milton we get our plan of salvation, but from Bunyan we get our conceptions of morality and our theory of spiritual development.

Perhaps few of those many who believe that the Bible is their sole spiritual guide realize the extent to which they see the Old Testament through Milton's eyes, and believe in the Gospel according to Bunyan.

There is yet another parallel. Bunyan supplied that imaginative touch and that glow of pictorial sentiment without which no religious message seems to win the masses.

He did with his "Pilgrim's Progress" — for a somewhat arid and stern Evangelicalism which repudiated the saintly legends and the material splendors of Rome — what Keble, with his "Christian Year," did for the dry bones of Anglicanism.

Keble made Anglicanism poetical. Bunyan made Evangelicalism romantic.

A greater than Bunyan or Keble adopted a similar method, when, as we read, "Without a parable He taught not the people." The extraordinary popularity of Bunyan's great book, one hundred thousand copies of which were circulated in his own lifetime, is not far to seek. He embodied his age — not its secular, but its religious side. No man could have been less influenced by the decapitation of Charles I, the accession of Cromwell, the restoration of that mundane merry monarch, Charles II. He lived through all these, in and out of prison, married and single, with his finger ever on the religious pulse of England; he was as little disturbed by wars and rumors of wars, political cabals and commercial bubbles, as were the great violin-makers of Brescia and Cremona by the political disturbances and bloody squabbles of the small Italian princelets of their day.

But in providing what the people really wanted, Bunyan was a master. They wanted the Bible; Bunyan gave it them. They felt its power; Bunyan showed them how to apply it. They kindled to its divine words, which they only half understood; Bunyan explained them. They needed, above all things, an infallible Book to replace the infallible Pope, whom they had knocked down. Bunyan not only told them that they might exchange the fallibility of men for the infallibility of God, but he provided for them such a battery of texts fitting every conceivable emergency and case of conscience that his New Bible Christian ceased to miss all those props of life and aids to devotion so skilfully devised for her children by the genius and varied mechanism of the Roman Church. And they got it all without the tyranny of Rome.

The impression a man of genius makes upon his age is in direct proportion to his intensity. The saints were vast accumulators of spiritual life. They were mighty reservoirs from which the people drank and went on their way rejoicing.

Emerson says the difference between great men and others is that there are more of them: they are many men rolled into one. They are macrocosms. That was true of Bunyan. Some men have some religious experience. Bunyan seems to have had all the spiritual experiences that could be had. There is no state, from blasphemy to ecstasy, which he had not sounded to its depths. Every event of his life, and every thought and sentiment came to him as so much teach-

ing and discipline. What attracts us to him most is not the soundness of his judgment, nor his learning. The intellectual propositions which commended themselves to him seem to us often unreasonable, and his biblical learning, beyond a marvelous acquaintance with the letter of the Bible, is almost *nil.* He reminds us a little sometimes of the unlettered gospeler addressing his audience on the uselessness of all human learning and reasoning, when you might have the Word of God Himself to enlighten you.

"What, my brethren," he exclaimed, "is the use of it all? Did Paul know Greek?"

Had Bunyan known a little more Greek it would have done him no harm; and as to the comparative importance of Bible texts, why, it never occurred to him that a text was good for anything but edification, or that one text was not as good as another, if only it fitted an occasion. The Song of Solomon, or the Gospel of John, 'tis all one to good Bunyan. There is such a thing as idolatry of the Bible. It was the vice of his time, and to this day the Bible Christian suffers as Bunyan suffered (and the Church suffers too) from the defects of his qualities.

But his ingenuity is often marvellous, and one great source of his power is the often felicitous and sometimes fascinating use which he makes of texts.

"It was builded," he says of the Celestial City, "of Pearls and precious Stones, . . . so that by reason of the natural glory of the City, and the reflection of the Sun-beams upon it, *Christian,* with desire fell sick, *Hopeful* also had a fit or two of the same Disease. Wherefore here they lay by it a while, crying out because of their pangs, *If you see my Beloved, tell him that I am sick of love.''* This is as truly poetic as it is undoubtedly quaint.

Our "Pilgrim's Progress" is not only enlivened by conversations full of the deepest and surest spiritual instincts, so that it is a veritable manual of conscience cases, but it has what is so often wanting in persons of Bunyan's type of mind, the bull's-eye of wit, which is unexpectedly turned on to such persons as may be convicted of absurdity when they cannot be convinced of sin. The exposure of Mr. Talkative, who would chatter for any length of time about anything plausibly enough, but whose talk ended in smoke, or of Mr. By-ends, who

was not to be condemned, according to himself, as a time server because his opinions always had the peculiarity of jumping with the times, or of Mr. Money-love, who found it possible to justify the morality of any action which brought him cash, are delightful cases in point.

His names alone are of quite monumental significance and suggestiveness. The jury in Vanity Fair, who tried Pilgrim and his friends, and consisted, amongst others, of Mr. Blind-man, Mr. No-good, Mr. Love-lust, Mr. Live-loose, and Mr. Hate-light, act and speak with delicious appropriateness.

"Away with such a fellow," "A sorry scrub," "My heart riseth against him," "Hanging is too good for him!" etc. Or consider the exquisite feeling which inspired Bunyan with such names as Great-heart, Hopeful, Faithful, Evangelist, or such as the Delectable Mountains, the Celestial City, and the King's Highway, and many more, which have become part of almost every Christian's imaginative outfit, as he follows in the footsteps of the great Pilgrim.

It is not necessary here to discuss Bunyan's theology. It was neither better nor worse than that of his age. The fires of hell, the forensic view of the Atonement, the material splendors of Heaven, his excessive reverence for the letter of the Book, belong rather to the form than to the essence of his doctrine, the center of which will always remain glowing with the love of God, bright with the discipline of the Soul, and radiating the enthusiasm of Humanity. These are the things unseen and eternal, which, when the Pilgrim awakes, he will surely find to have been, after all, no dream.

THE AUTHOR'S APOLOGY FOR HIS BOOK.

WHEN at the first I took my Pen in hand,
Thus for to write; I did not understand
That I at all should make a little Book
In such a mode; Nay, I had undertook
To make another, which when almost done,
Before I was aware, I this begun.
And thus it was: I writing of the Way
And Race of Saints, in this our Gospel-Day,
Fell suddenly into an Allegory
About their Journey, and the way to Glory,
In more than twenty things, which I set down;
This done, I twenty more had in my Crown,
And they again began to multiply,
Like sparks that from the coals of fire do fly.
Nay then, thought I, if that you breed so fast,
I'll put you by yourselves, lest you at last
Should prove *ad infinitum,* and eat out
The Book that I already am about.
Well, so I did; but yet I did not think
To show to all the World my Pen and Ink

In such a mode; I only thought to make
I knew not what: nor did I undertake
Thereby to please my Neighbor; no not I;
And did it mine own self to gratify.
  Neither did I but vacant seasons spend
In this my Scribble; nor did I intend
But to divert myself in doing this,
From worser thoughts, which make me do amiss.
  Thus I set Pen to Paper with delight,
And quickly had my thoughts in black and white.
For having now my Method by the end,
Still as I pull'd, it came; and so I penn'd
It down; until at last it came to be,
For length and breadth the bigness which you see.
  Well, when I had thus put mine ends together,
I shew'd them others, that I might see whether
They would condemn them, or them justify:
And some said, let them live; some, let them die.
Some said, *John,* print it; others said, Not so:
Some said, It might do good; others said, No.
  Now was I in a strait, and did not see
Which was the best thing to be done by me:
At last I thought, Since you are thus divided,
I print it will; and so the case decided.
  For, thought I, Some, I see, would have it done,
Though others in that Channel do not run;
To prove then who advised for the best,
Thus I thought fit to put it to the test.
  I further thought, if now I did deny
Those that would have it thus, to gratify,
I did not know but hinder them I might
Of that which would to them be great delight.
  For those which were not for its coming forth,
I said to them, Offend you I am loth;
Yet since your Brethren pleased with it be,
Forbear to judge, till you do further see.
  If that thou wilt not read, let it alone;
Some love the meat, some love to pick the bone:

Yea, that I might them better palliate,
I did too with them thus expostulate.
  May I not write in such a stile as this?
In such a method too, and yet not miss
Mine end, thy good? why may it not be done?
Dark Clouds bring Waters, when the bright bring none.
Yea, dark, or bright, if they their Silver drops
Cause to descend, the Earth, by yielding Crops,
Gives praise to both, and carpeth not at either,
But treasures up the Fruit they yield together:
Yea, so commixes both, that in her Fruit
None can distinguish this from that, they suit
Her well, when hungry: but if she be full,
She spues out both, and makes their blessings null.
  You see the ways the Fisherman doth take
To catch the Fish; what Engins doth he make?
Behold how he ingageth all his Wits,
Also his Snares, Lines, Angles, Hooks and Nets.
Yet Fish there be, that neither Hook, nor Line,
Nor Snare, nor Net, nor Engine can make thine;
They must be grop't for, and be tickled too,
Or they will not be catcht, what e're you do.
  How doth the Fowler seek to catch his Game,
By divers means, all which one cannot name?
His Gun, his Nets, his Limetwigs, light, and bell:
He creeps, he goes, he stands; yea who can tell
Of all his postures, Yet there's none of these
Will make him master of what Fowls he please.
Yea, he must Pipe, and Whistle to catch this;
Yet if he does so, that Bird he will miss.
  If that a Pearl may in a Toads-head dwell,
And may be found too in an Oystershell;
If things that promise nothing, do contain
What better is than Gold; who will disdain,
(That have an inkling of it,) there to look,
That they may find it. Now my little Book,
(Tho' void of all those paintings that may make
It with this or the other Man to take,)

You see the ways the Fisherman doth take.

Is not without those things that do excel
What do in brave, but empty notions dwell.
  Well, yet I am not fully satisfied,
That this your Book will stand when soundly try'd;
  Why, what's the matter! it is dark, what tho?
But it is feigned. What of that I tro?
Some men by feigning words as dark as mine,
Make truth to spangle, and its rays to shine.
But they want solidness: Speak man thy mind,
They drown'd the weak; Metaphors make us blind.
  Solidity, indeed becomes the Pen
Of him that writeth things Divine to men:

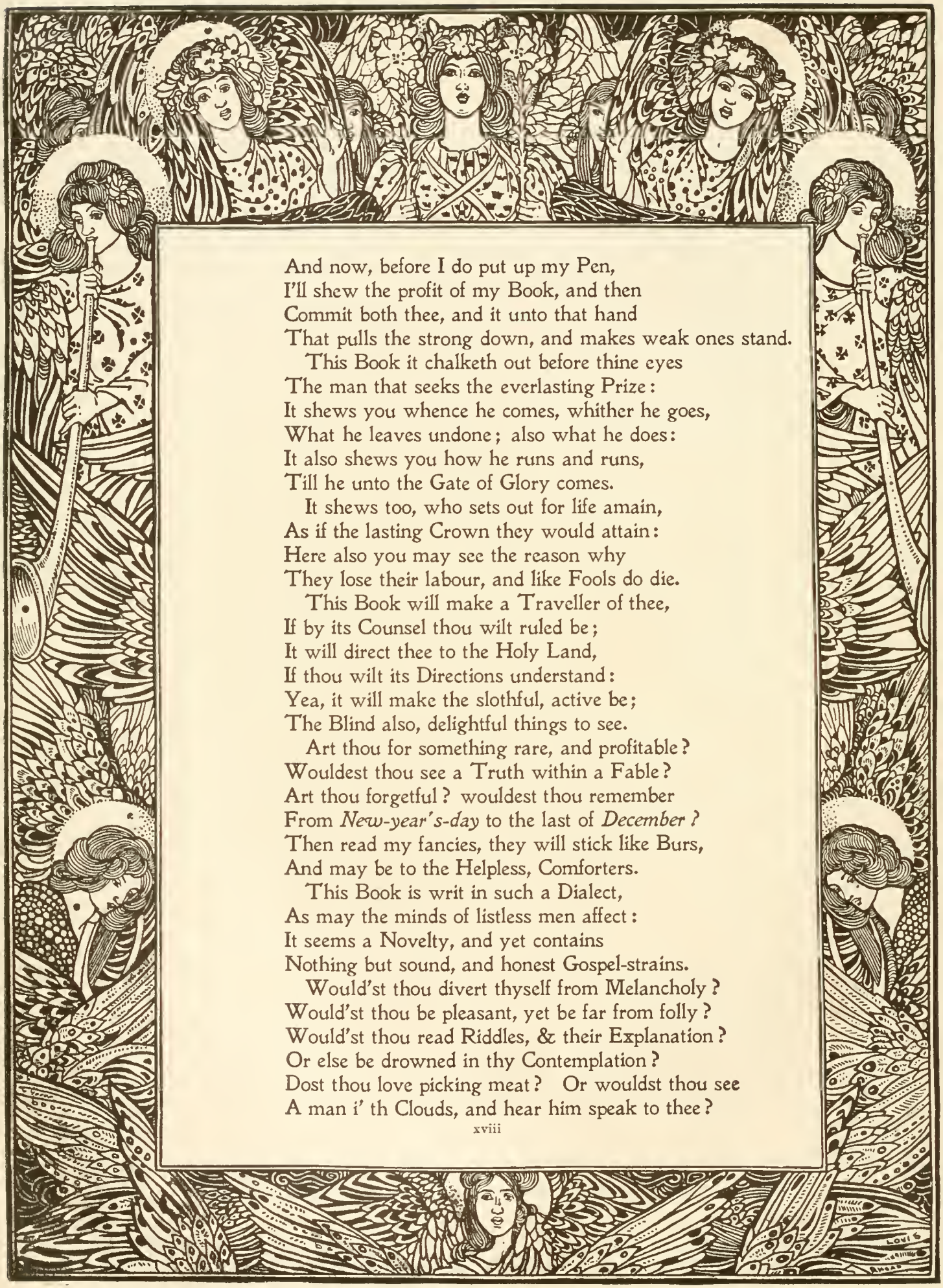
But must I needs want solidness, because
By Metaphors I speak; Was not Gods Laws,
His Gospel-Laws, in older time held forth
By Types, Shadows and Metaphors? Yet loth
Will any sober man be to find fault
With them, lest he be found for to assault
The highest Wisdom. No, he rather stoops,
And seeks to find out what by pins and loops,
By Calves, and Sheep, by Heifers, and by Rams;
By Birds, and Herbs and by the blood of Lambs,
God speaketh to him. And happy is he
That finds the light, and grace that in them be.
Be not too forward therefore to conclude,
That I want solidness, that I am rude:
All things solid in shew, not solid be;
All things in parables despise not we,
Lest things most hurtful lightly we receive,
And things that good are, of our souls bereave.
My dark and cloudy words they do but hold
The Truth, as Cabinets inclose the Gold.
The Prophets used much by Metaphors
To set forth Truth; Yea, who so considers
Christ, his Apostles too, shall plainly see,
That Truths to this day in such Mantles be.
Am I afraid to say that holy Writ,
Which for its Stile, and Phrase puts down all Wit,
Is every where so full of all these things,
(Dark Figures, Allegories,) yet there springs
From that same Book that lustre, and those rays
Of light, that turns our darkest nights to days.
Come, let my Carper to his Life now look,
And find There darker lines than in my Book
He findeth any. Yea, and let him know,
That in his best things there are worse lines too.
May we but stand before impartial men,
To his poor One, I durst adventure Ten,

That they will take my meaning in these lines
Far better than his Lies in Silver Shrines.
Come, Truth, although in Swadling-clouts, I find
Informs the Judgment, rectifies the Mind,
Pleases the Understanding, makes the Will
Submit; the Memory too it doth fill
With what doth our Imagination please;
Likewise, it tends our troubles to appease.
  Sound words I know *Timothy* is to use,
And old Wives Fables he is to refuse;
But yet grave *Paul,* him no where doth forbid
The use of Parables; in which lay hid
That Gold, those Pearls, and precious stones that were
Worth digging for; and that with greatest care.
  Let me add one word more, O man of God!
Art thou offended? dost thou wish I had
Put forth my matter in another dress,
Or that I had in things been more express?
Three things let me propound, then I submit
To those that are my betters, as is fit.
  1. I find not that I am denied the use
Of this my method, so I no abuse
Put on the Words, Things, Readers, or be rude
In handling Figure, or Similitude,
In application; but, all that I may,
Seek the advance of Truth, this or that way:
Denied, did I say? Nay, I have leave,
(Example too, and that from them that have
God better pleased by their words or ways,
Than any man that breatheth now a-days,)
Thus to express my mind, thus to declare
Things unto thee, that excellentest are.
  2. I find that men (as high as Trees) will write
Dialogue-wise; yet no man doth them slight
For writing so: Indeed if they abuse
Truth, cursed be they, and, the craft they use

To that intent; But yet let Truth be free
To make her Sallies upon Thee, and Me,
Which way it pleases God. For who knows how,
Better than he that taught us first to Plough,
To guide our Mind and Pens for his Design?
And he makes base things usher in Divine.

3. I find that holy Writ in many places,
Hath semblance with this method, where the cases
Doth call for one thing, to set forth another:
Use it I may then, and yet nothing smother
Truths golden Beams; Nay, by this method may
Make it cast forth its rays as light as day.

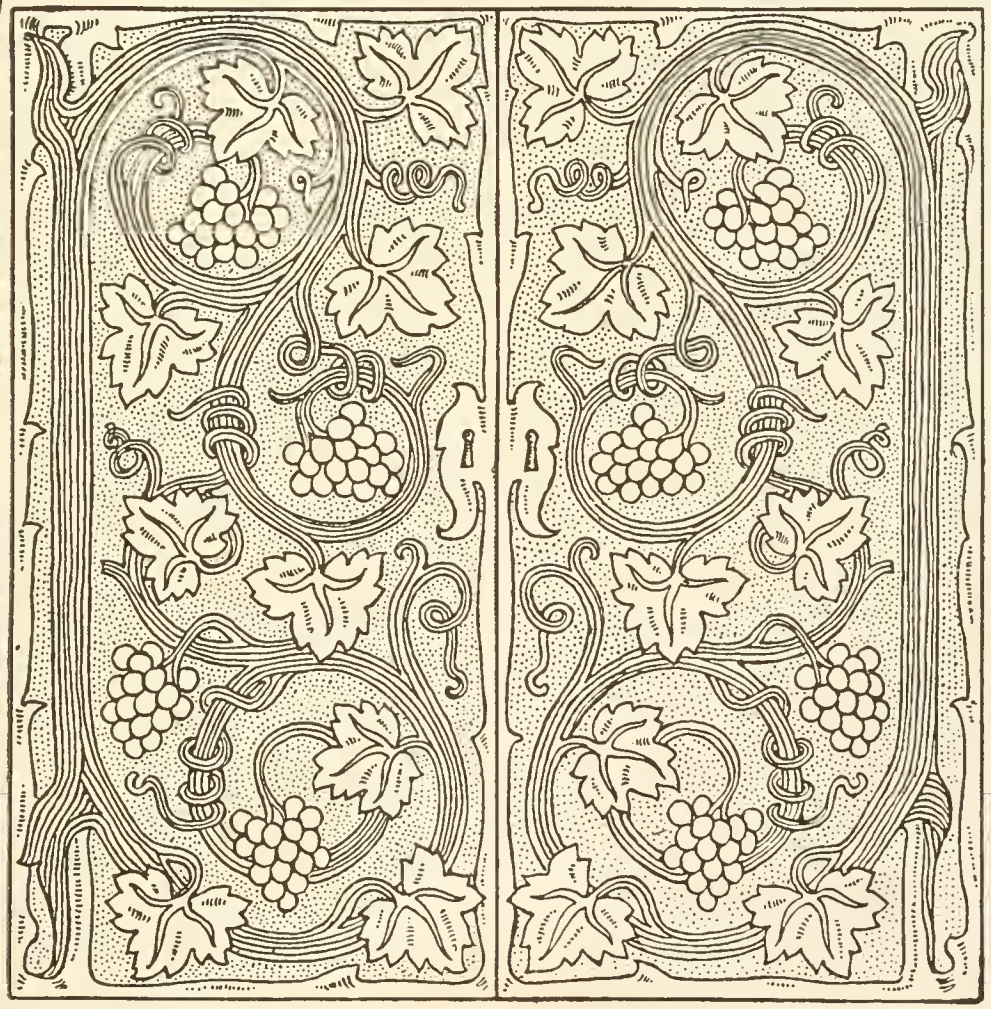
How doth the Fowler seek to catch his Game.



And now, before I do put up my Pen,
I'll shew the profit of my Book, and then
Commit both thee, and it unto that hand
That pulls the strong down, and makes weak ones stand.
This Book it chalketh out before thine eyes
The man that seeks the everlasting Prize:
It shews you whence he comes, whither he goes,
What he leaves undone; also what he does:
It also shews you how he runs and runs,
Till he unto the Gate of Glory comes.
It shews too, who sets out for life amain,
As if the lasting Crown they would attain:
Here also you may see the reason why
They lose their labour, and like Fools do die.
This Book will make a Traveller of thee,
If by its Counsel thou wilt ruled be;
It will direct thee to the Holy Land,
If thou wilt its Directions understand:
Yea, it will make the slothful, active be;
The Blind also, delightful things to see.
Art thou for something rare, and profitable?
Wouldest thou see a Truth within a Fable?
Art thou forgetful? wouldest thou remember
From *New-year's-day* to the last of *December?*
Then read my fancies, they will stick like Burs,
And may be to the Helpless, Comforters.
This Book is writ in such a Dialect,
As may the minds of listless men affect:
It seems a Novelty, and yet contains
Nothing but sound, and honest Gospel-strains.
Would'st thou divert thyself from Melancholy?
Would'st thou be pleasant, yet be far from folly?
Would'st thou read Riddles, & their Explanation?
Or else be drowned in thy Contemplation?
Dost thou love picking meat? Or wouldst thou see
A man i' th Clouds, and hear him speak to thee?

Would'st thou be in a Dream, and yet not sleep?
Or wouldest thou in a moment laugh, and weep?
Wouldest thou lose thyself, and catch no harm?
And find thyself again without a charm?
Would'st read thyself, and read thou know'st not what
And yet know whether thou art blest or not,
By reading the same lines? O then come hither,
And lay my Book, thy Head, and Heart together.

JOHN BUNYAN.



I fear that this burden that is upon my back, will sink me lower than the Grave.

PRESIDENT OF THE
CITY OF NEW YORK

THE PILGRIM'S PROGRESS:

IN THE SIMILITUDE OF A DREAM.

AS I walk'd through the wilderness of this world, I lighted on a certain place, where was a Den; and I laid me down in that place to sleep: and as I slept I dreamed a Dream. I dreamed, and behold *I saw a man cloathed with Rags, standing in a certain place, with his face from his own House, a Book in his hand, and a great burden upon his back.* I looked, and saw him open the Book, and read therein; and as he read, he wept and trembled: and not being able longer to contain, he brake out with a lamentable cry; saying, *what shall I do?*

In this plight therefore he went home, and refrained himself as long as he could, that his Wife and Children should not perceive his dis-

tress; but he could not be silent long, because that his trouble increased: wherefore at length he brake his mind to his Wife and Children; and thus he began to talk to them, *O my dear Wife,* said he, *and you the Children of my bowels, I your dear friend, am in myself undone, by reason of a burden that lieth hard upon me: moreover, I am for certain informed that this our City will be burned with fire from Heaven, in which fearful overthrow, both myself, with thee, my Wife, and you my sweet babes, shall miserably come to ruin; except (the which, yet I see not) some way of escape can be found, whereby we may be delivered.* At this his Relations were sore amazed; not for that they believed that what he had said to them was true, but because they thought that some frenzy distemper had got into his head: therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed; but the night was as troublesome to him as the day: wherefore instead of sleeping, he spent it in sighs and tears. So when the morning was come, they would know how he did; he told them, worse and worse. He also set to talking to them again, but they began to be hardened; they also thought to drive away his distemper by harsh and surly carriages to him: sometimes they would deride, sometimes they would chide, and

He would also walk solitarily in the Fields.

sometimes they would quite neglect him: wherefore he began to retire himself to his Chamber to pray for, and pity them; and also to condole his own misery: he would also walk solitarily in the Fields, sometimes reading, and sometimes praying: and thus for some days he spent his time.

Then said *Evangelist*, . . . "Do you see yonder Wicket-gate?"

Now, I saw upon a time, when he was walking in the Fields, that he was (as he was wont) reading in his Book, and greatly distressed in his mind; and as he read, he burst out, as he had done before, crying, *What shall I do to be saved?*

I saw also that he looked this way, and that way, as if he would run; yet he stood still, because as I perceived he could not tell which way to go. I looked then, and saw a Man named *Evangelist* coming to him, and asked, *Wherefore doest thou cry?* He answered, Sir, I perceive, by the Book in my hand, that I am condemned to die, and after that to come to Judgement; and I find that I am not willing to do the first, nor able to do the second.

Then said *Evangelist*, Why not willing to die? since this life is attended with so many evils? The Man answered, Because I fear that this burden that is upon my back, will sink me lower than the Grave; and I shall fall into *Tophet*. And Sir, if I be not fit to go to Prison, I am not fit (I am sure) to go to Judgement, and from thence to Execution; and the thoughts of these things make me cry.

Then said *Evangelist,* If this be thy condition, why standest thou still? He answered, Because I know not whither to go. Then he gave him a *Parchment Roll,* and there was written within, *Fly from the wrath to come.*

The Man therefore read it, and looking upon *Evangelist* very carefully; said, Whither must I fly? Then said *Evangelist,* pointing with his finger over a very wide Field, Do you see yonder *Wicket-gate?* The Man said, No. Then said the other, Do you see yonder shining light? He said, I think I do. Then said *Evangelist,* Keep that light in your eye, and go up directly thereto, so shalt thou see the Gate; at which when thou knockest, it shall be told thee what thou shalt do.

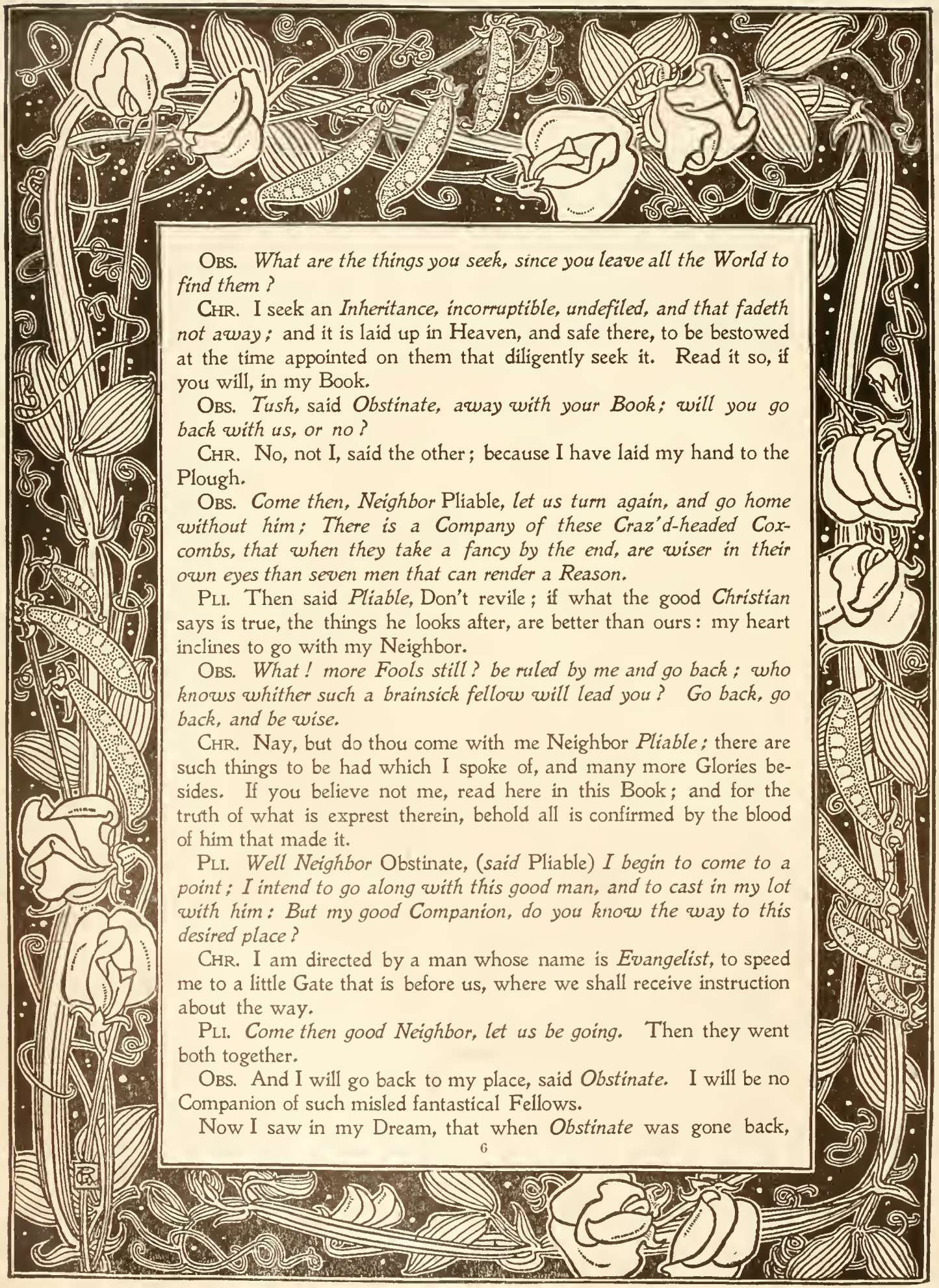
So I saw in my Dream, that the Man began to run; now he had not run far from his own door, but his Wife and Children perceiving it, began to cry after him to return: but the Man put his fingers in his Ears, and ran on crying, Life, Life, Eternal Life: so he looked not behind him, but fled towards the middle of the Plain.

The Neighbors also came out to see him run, and as he ran, some mocked, others threatned; and some cried after him to return. And among those that did so, there were two that were resolved to fetch him back by force: the name of the one was *Obstinate,* and the name of the other *Pliable.* Now by this time the Man was got a good distance from them; But however they were resolved to pursue him; which they did, and in a little time they over-took him. Then said the Man, Neighbors, *Wherefore are you come?* They said, To perswade you to go back with us; but he said, That can by no means be: You dwell, said he, in the City of *Destruction* (the place also where I was born,) I see it to be so; and dying there, sooner or later, you will sink lower then the Grave, into a place that burns with Fire and Brimstone; Be content good Neighbors, and go along with me.

What! said *Obstinate, and leave our Friends, and our comforts behind us!*

Yes, said *Christian,* (for that was his name) because that *all* is not worthy to be compared with a *little* of that that I am seeking to enjoy, and if you will go along with me, and hold it, you shall fare as I myself; for there where I go, is enough, and to spare; Come away, and prove my words.

The Man put his fingers in his Ears, and ran on crying, Life, Life, Eternal Life.



Obs. *What are the things you seek, since you leave all the World to find them?*

Chr. I seek an *Inheritance, incorruptible, undefiled, and that fadeth not away;* and it is laid up in Heaven, and safe there, to be bestowed at the time appointed on them that diligently seek it. Read it so, if you will, in my Book.

Obs. *Tush,* said *Obstinate, away with your Book; will you go back with us, or no?*

Chr. No, not I, said the other; because I have laid my hand to the Plough.

Obs. *Come then, Neighbor* Pliable, *let us turn again, and go home without him; There is a Company of these Craz'd-headed Coxcombs, that when they take a fancy by the end, are wiser in their own eyes than seven men that can render a Reason.*

Pli. Then said *Pliable,* Don't revile; if what the good *Christian* says is true, the things he looks after, are better than ours: my heart inclines to go with my Neighbor.

Obs. *What! more Fools still? be ruled by me and go back; who knows whither such a brainsick fellow will lead you? Go back, go back, and be wise.*

Chr. Nay, but do thou come with me Neighbor *Pliable;* there are such things to be had which I spoke of, and many more Glories besides. If you believe not me, read here in this Book; and for the truth of what is exprest therein, behold all is confirmed by the blood of him that made it.

Pli. *Well Neighbor* Obstinate, (*said* Pliable) *I begin to come to a point; I intend to go along with this good man, and to cast in my lot with him: But my good Companion, do you know the way to this desired place?*

Chr. I am directed by a man whose name is *Evangelist,* to speed me to a little Gate that is before us, where we shall receive instruction about the way.

Pli. *Come then good Neighbor, let us be going.* Then they went both together.

Obs. And I will go back to my place, said *Obstinate.* I will be no Companion of such misled fantastical Fellows.

Now I saw in my Dream, that when *Obstinate* was gone back,

Christian and *Pliable* went talking over the Plain; and thus they began their discourse,

CHR. Come Neighbor *Pliable,* how do you do? I am glad you are perswaded to go along with me; and had even *Obstinate* himself but felt what I have felt of the Powers and Terrors of what is yet unseen, he would not thus lightly have given us the back.

PLI. *Come Neighbor* Christian, *since there is none but us two here, tell me now further what the things are, and how to be enjoyed, whither we are going?*

CHR. I can better conceive of them with my Mind, than speak of them with my Tongue: But yet since you are desirous to know, I will read of them in my Book.

PLI. *And do you think that the words of your Book are certainly true?*

CHR. Yes verily, for it was made by him that cannot lye.

PLI. *Well said; what things are they?*

CHR. There is an endless Kingdom to be inhabited, and everlasting life to be given us, that we may inhabit that kingdom for ever.

PLI. *Well said; and what else?*

CHR. There are Crowns of Glory to be given us; and Garments that will make us shine like the Sun in the Firmament of Heaven.

PLI. *This is excellent; and what else?*

CHR. There shall be no more crying, nor sor-

Now I saw in my Dream, that when *Obstinate* was gone back, *Christian* and *Pliable* went talking over the Plain.

row; For he that is owner of the place, will wipe all tears from our eyes.

PLI. *And what company shall we have there?*

CHR. There we shall be with *Seraphims*, and *Cherubins*, Creatures that will dazzle your eyes to look on them: There also you shall meet with thousands, and ten thousands that have gone before us to that place; none of them are hurtful, but loving, and holy: every one walking in the sight of God, and standing in his presence with acceptance for ever. In a word, there we shall see the Elders with their Golden Crowns: there we shall see the Holy Virgins with their Golden Harps: there we shall see Men that by the World were cut in pieces, burned in flames, eaten of Beasts, drowned in the Seas, for the love that they bare to the Lord of the place, all well, and cloathed with Immortality as with a Garment.

PLI. *The hearing of this is enough to ravish ones heart; but are these things to be enjoyed? How shall we get to be Sharers hereof?*

CHR. The Lord, the Governor of that Country, hath recorded *that* in this Book: the substance of which is, If we be truly willing to have it, he will bestow it upon us freely.

PLI. *Well, my good Companion, glad am I to hear of these things: Come on, let us mend our pace.*

CHR. I cannot go so fast as I would, by reason of this burden that is upon my back.

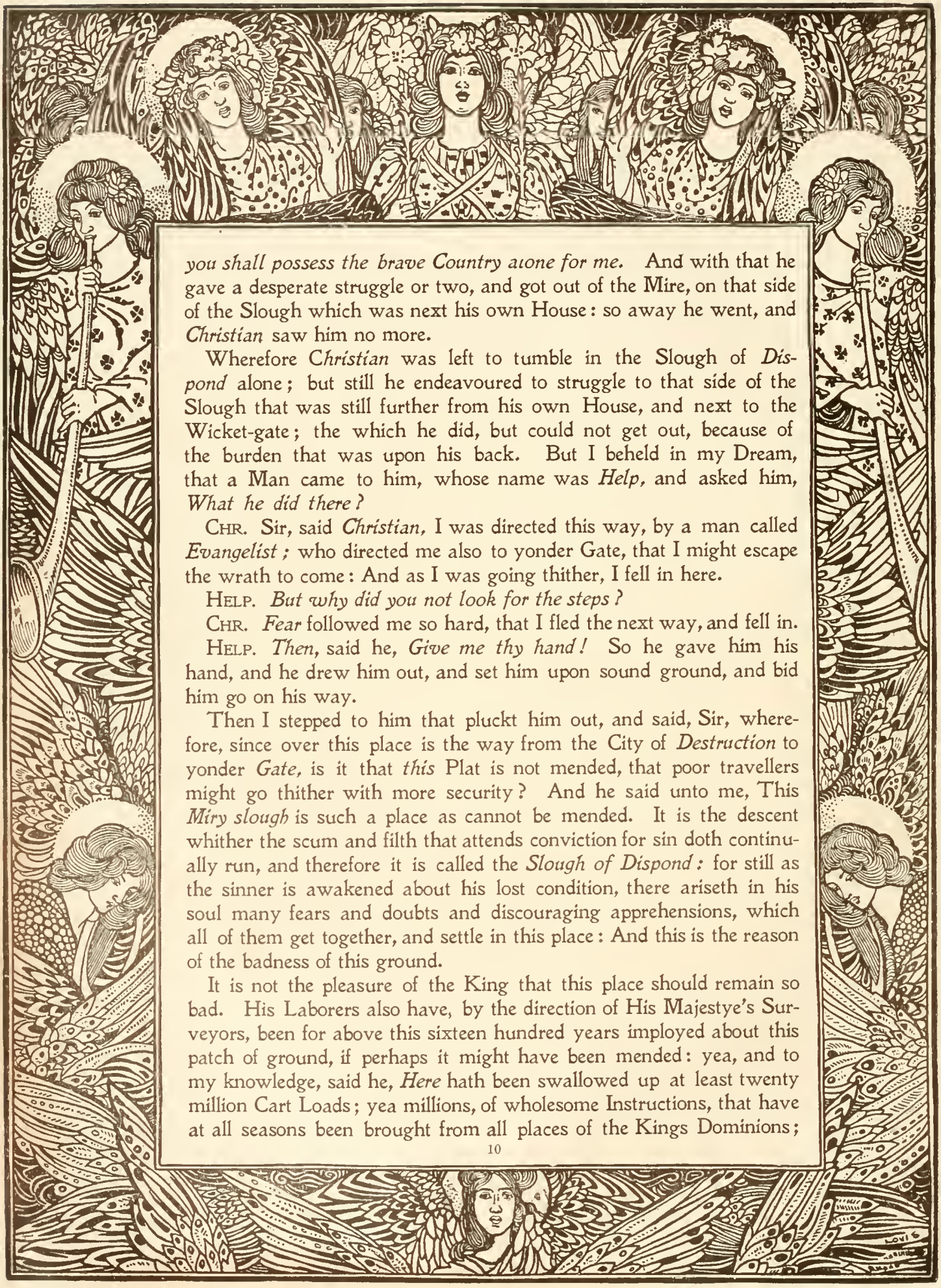
Now I saw in my Dream, that just as they had ended this talk, they drew near to a very *Miry Slough*, that was in the midst of the Plain, and they being heedless, did both fall suddenly into the bog. The name of the Slough was *Dispond*. Here therefore they wallowed for a time, being grievously bedaubed with the dirt; and *Christian*, because of the burden that was on his back, began to sink in the Mire.

PLI. *Then said* Pliable, *Ah, Neighbor Christian, where are you now?*

CHR. Truly, said *Christian*, I do not know.

PLI. At that *Pliable* began to be offended; and angerly said to his Fellow, *Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect, 'twixt this and our Journeys end? May I get out again with my life,*

The name of the Slough was Dispond.



you shall possess the brave Country alone for me. And with that he gave a desperate struggle or two, and got out of the Mire, on that side of the Slough which was next his own House: so away he went, and *Christian* saw him no more.

Wherefore *Christian* was left to tumble in the Slough of *Dispond* alone; but still he endeavoured to struggle to that side of the Slough that was still further from his own House, and next to the Wicket-gate; the which he did, but could not get out, because of the burden that was upon his back. But I beheld in my Dream, that a Man came to him, whose name was *Help,* and asked him, *What he did there?*

CHR. Sir, said *Christian,* I was directed this way, by a man called *Evangelist;* who directed me also to yonder Gate, that I might escape the wrath to come: And as I was going thither, I fell in here.

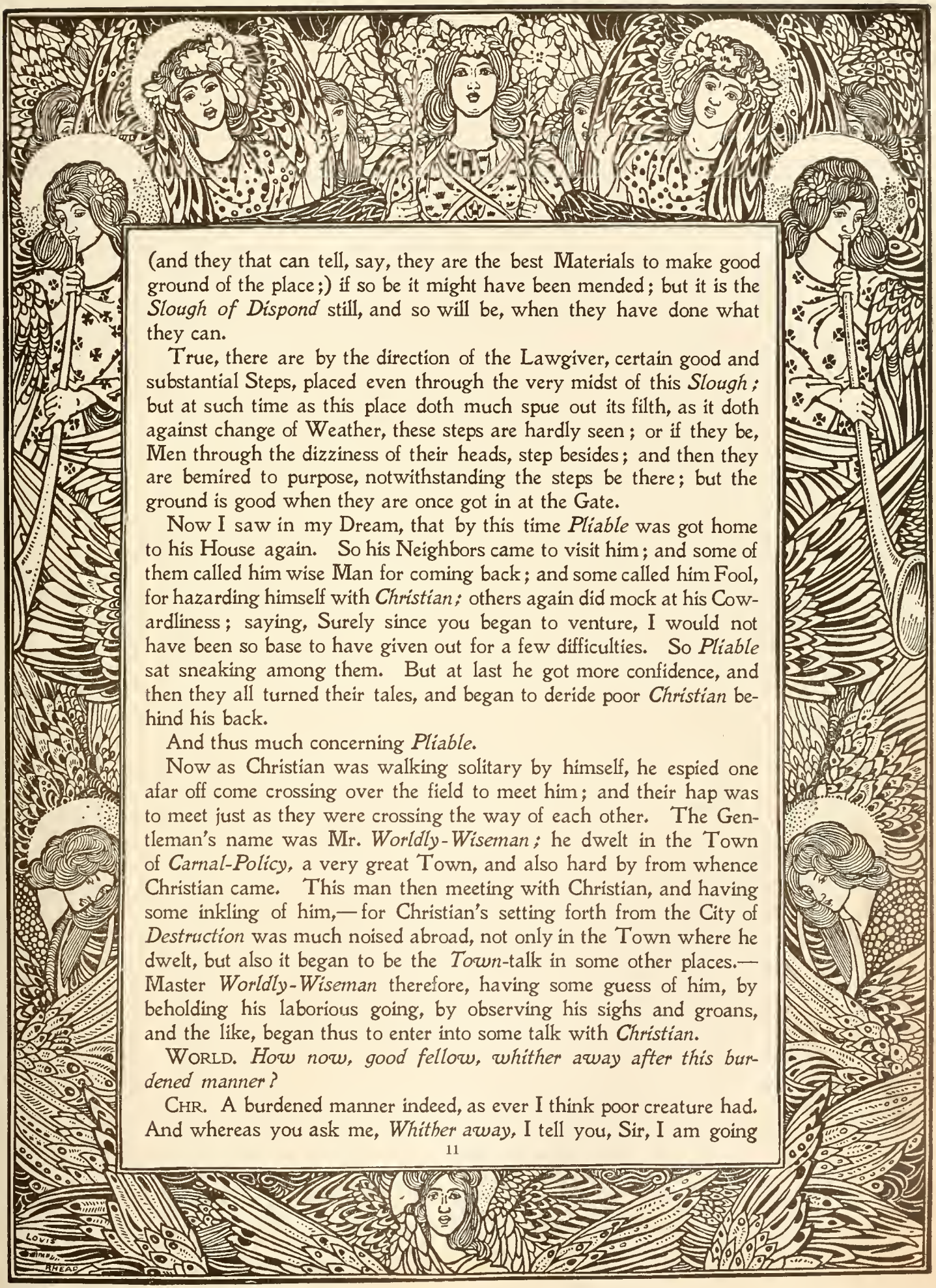
HELP. *But why did you not look for the steps?*

CHR. *Fear* followed me so hard, that I fled the next way, and fell in.

HELP. *Then,* said he, *Give me thy hand!* So he gave him his hand, and he drew him out, and set him upon sound ground, and bid him go on his way.

Then I stepped to him that pluckt him out, and said, Sir, wherefore, since over this place is the way from the City of *Destruction* to yonder *Gate,* is it that *this* Plat is not mended, that poor travellers might go thither with more security? And he said unto me, This *Miry slough* is such a place as cannot be mended. It is the descent whither the scum and filth that attends conviction for sin doth continually run, and therefore it is called the *Slough of Dispond:* for still as the sinner is awakened about his lost condition, there ariseth in his soul many fears and doubts and discouraging apprehensions, which all of them get together, and settle in this place: And this is the reason of the badness of this ground.

It is not the pleasure of the King that this place should remain so bad. His Laborers also have, by the direction of His Majestye's Surveyors, been for above this sixteen hundred years imployed about this patch of ground, if perhaps it might have been mended: yea, and to my knowledge, said he, *Here* hath been swallowed up at least twenty million Cart Loads; yea millions, of wholesome Instructions, that have at all seasons been brought from all places of the Kings Dominions;



(and they that can tell, say, they are the best Materials to make good ground of the place;) if so be it might have been mended; but it is the *Slough of Dispond* still, and so will be, when they have done what they can.

True, there are by the direction of the Lawgiver, certain good and substantial Steps, placed even through the very midst of this *Slough;* but at such time as this place doth much spue out its filth, as it doth against change of Weather, these steps are hardly seen; or if they be, Men through the dizziness of their heads, step besides; and then they are bemired to purpose, notwithstanding the steps be there; but the ground is good when they are once got in at the Gate.

Now I saw in my Dream, that by this time *Pliable* was got home to his House again. So his Neighbors came to visit him; and some of them called him wise Man for coming back; and some called him Fool, for hazarding himself with *Christian;* others again did mock at his Cowardliness; saying, Surely since you began to venture, I would not have been so base to have given out for a few difficulties. So *Pliable* sat sneaking among them. But at last he got more confidence, and then they all turned their tales, and began to deride poor *Christian* behind his back.

And thus much concerning *Pliable.*

Now as Christian was walking solitary by himself, he espied one afar off come crossing over the field to meet him; and their hap was to meet just as they were crossing the way of each other. The Gentleman's name was Mr. *Worldly-Wiseman;* he dwelt in the Town of *Carnal-Policy,* a very great Town, and also hard by from whence Christian came. This man then meeting with Christian, and having some inkling of him,—for Christian's setting forth from the City of *Destruction* was much noised abroad, not only in the Town where he dwelt, but also it began to be the *Town*-talk in some other places.—Master *Worldly-Wiseman* therefore, having some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like, began thus to enter into some talk with *Christian.*

WORLD. *How now, good fellow, whither away after this burdened manner?*

CHR. A burdened manner indeed, as ever I think poor creature had. And whereas you ask me, *Whither away,* I tell you, Sir, I am going

By this time *Pliable* was got home to his House again. So his Neighbours came to visit him; and some of them called him wise Man for coming back; and some called him F

to yonder Wicket-gate before me; for there, as I am informed, I shall be put into a way to be rid of my heavy burden.

World. *Hast thou a Wife and Children?*

Chr. Yes, but I am so laden with this burden, that I cannot take that pleasure in them as formerly: methinks, I am as if I had none.

World. *Wilt thou hearken to me, if I give thee counsel?*

Chr. If it be good, I will; for I stand in need of good counsel.

World. *I would advise thee then, that thou with all speed get thyself rid of thy burden; for thou wilt never be settled in thy mind till then: nor canst thou enjoy the benefits of the blessing which God hath bestowed upon thee till then.*

Chr. That is that which I seek for, even to be rid of this heavy burden; but get it off my self I cannot: nor is there a man in our Country that can take it off my shoulders; therefore am I going this way, as I told you, that I may be rid of my burden.

World. *Who bid thee go this way to be rid of thy burden?*

Chr. A man that appeared to me to be a very great and honorable person; his name, as I remember, is *Evangelist.*

World. *I beshrow him for his counsel; there is not a more dangerous and troublesome way in the world than is that unto which he hath directed thee; and that thou shalt find if thou wilt be ruled by his counsel. Thou hast met with something (as I perceive) already; for I see the dirt of the* Slough of Dispond *is upon thee; but that Slough is the beginning of the sorrows that do attend those that go on in that way. Hear me, I am older than thou! thou art like to meet with in the way which thou goest, Wearisomness, Painfulness, Hunger, Perils, Nakedness, Sword, Lions, Dragons, Darkness, and in a word, death, and what not? These things are certainly true, having been confirmed by many testimonies. And why should a man so carelessly cast away himself, by giving heed to a stranger?*

Chr. Why, Sir, this burden upon my back is more terrible to me than all these things which you have mentioned: nay, methinks I care not what I meet with in the way, so be I can also meet with deliverance from my burden.

World. *How camest thou by thy burden at first?*

Chr. By reading this Book in my hand.

World. *I thought so; and it is happened unto thee as to other weak men, who meddling with things too high for them, do suddenly*

The Gentleman's name was Mr. *Worldly-Wiseman.*

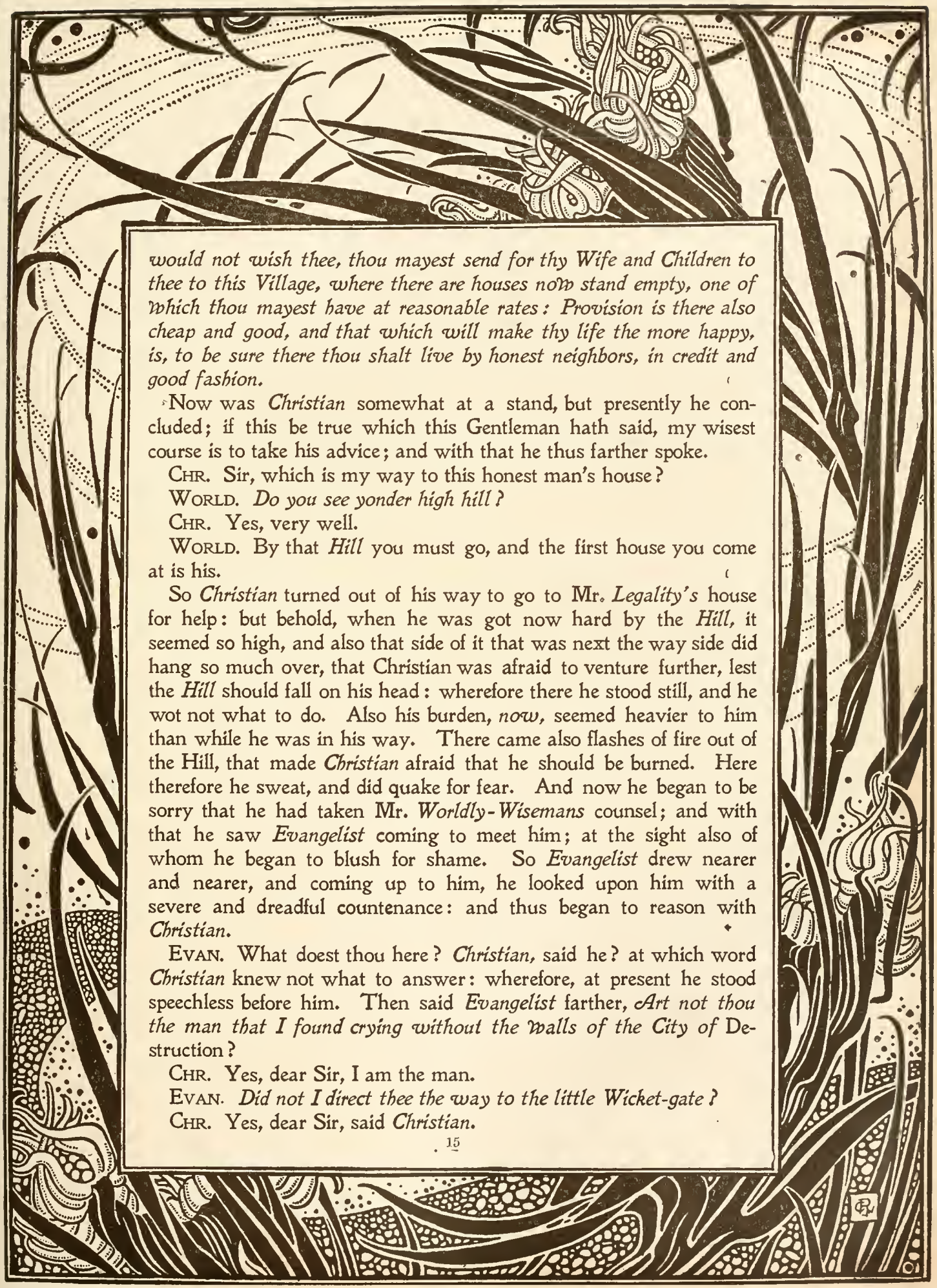
fall into thy distractions; which distractions do not only unman men, (as thine I perceive has done thee) but they run them upon desperate ventures, to obtain they know not what.

CHR. I know what I would obtain; it is ease for my heavy burden.

WORLD. *But why wilt thou seek for ease this way, seeing so many dangers attend it, especially, since (hadst thou but patience to hear me,) I could direct thee to the obtaining of what thou desirest, without the dangers that thou in this way wilt run thy self into: yea, and the remedy is at hand. Besides, I will add, that instead of those dangers, thou shalt meet with much safety, friendship, and content.*

CHR. Pray, Sir open this secret to me.

WORLD. *Why in yonder Village, (the Village is named* Morality) *there dwells a Gentleman, whose name is* Legality, *a very judicious man (and a man of a very good name) that has skill to help men off with such burdens as thine are from their shoulders: yea, to my knowledge he hath done a great deal of good this way: Aye, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayest go, and be helped presently. His house is not quite a mile from this place; and if he should not be at home himself, he hath a pretty young man to his Son, whose name is* Civility, *that can do it (to speak on) as well as the old Gentleman himself: There, I say, thou mayest be eased of thy burden, and if thou art not minded to go back to thy former habitation, as indeed I*



would not wish thee, thou mayest send for thy Wife and Children to thee to this Village, where there are houses now stand empty, one of which thou mayest have at reasonable rates: Provision is there also cheap and good, and that which will make thy life the more happy, is, to be sure there thou shalt live by honest neighbors, in credit and good fashion.

Now was *Christian* somewhat at a stand, but presently he concluded; if this be true which this Gentleman hath said, my wisest course is to take his advice; and with that he thus farther spoke.

CHR. Sir, which is my way to this honest man's house?

WORLD. *Do you see yonder high hill?*

CHR. Yes, very well.

WORLD. By that *Hill* you must go, and the first house you come at is his.

So *Christian* turned out of his way to go to Mr. *Legality's* house for help: but behold, when he was got now hard by the *Hill,* it seemed so high, and also that side of it that was next the way side did hang so much over, that Christian was afraid to venture further, lest the *Hill* should fall on his head: wherefore there he stood still, and he wot not what to do. Also his burden, *now,* seemed heavier to him than while he was in his way. There came also flashes of fire out of the Hill, that made *Christian* afraid that he should be burned. Here therefore he sweat, and did quake for fear. And now he began to be sorry that he had taken Mr. *Worldly-Wisemans* counsel; and with that he saw *Evangelist* coming to meet him; at the sight also of whom he began to blush for shame. So *Evangelist* drew nearer and nearer, and coming up to him, he looked upon him with a severe and dreadful countenance: and thus began to reason with *Christian.*

EVAN. What doest thou here? *Christian,* said he? at which word *Christian* knew not what to answer: wherefore, at present he stood speechless before him. Then said *Evangelist* farther, *Art not thou the man that I found crying without the Walls of the City of* Destruction?

CHR. Yes, dear Sir, I am the man.

EVAN. *Did not I direct thee the way to the little Wicket-gate?*

CHR. Yes, dear Sir, said *Christian.*

EVAN. *How is it then that thou art so quickly turned aside? for thou art now out of the way.*

CHR: I met with a Gentleman, so soon as I had got over the *Slough of Dispond,* who perswaded me that I might, in the *Village* before me, find a man that could take off my burden.

EVAN. *What was he?*

CHR: He looked like a Gentleman, and talked much to me, and got me at last to yield; so I came hither: but when I beheld this Hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.

EVAN. *What said that Gentleman to you?*

CHR. Why, he asked me whither I was going, and I told him.

EVAN. *And what said he then?*

CHR. He asked me if I had a Family, and I told him: but, said I, I am so loaden with the burden that is on my back, that I cannot take pleasure in them as formerly.

EVAN. *And what said he then?*

CHR. He bid me with speed get rid of my burden, and I told him, 'twas ease that I sought: And said I, I am therefore going to yonder *Gate* to receive further direction how I may get to the place of deliverance. So he said that he would shew me a better way, and short, not so attended with difficulties, as the way, Sir, that you set me: which way, said he, will direct you to a Gentleman's house that hath skill to take off these burdens: So I believed him, and turned out of that way into this, if haply I might be soon eased of my burden: but when I came to this place, and beheld things as they are, I stopped for fear, (as I said) of danger: but I now know not what to do.

EVANG. *Then* (said Evangelist) *stand still a little, that I may shew thee the words of God.* So he stood trembling. *Then* (said Evangelist) *See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on Earth, much more shall not we escape, if we turn away from him that speaketh from Heaven.* He said moreover, *Now the just shall live by faith; but if any man draws back, my soul shall have no pleasure in him.* He also did thus apply them, *Thou art the man that art running into this misery, thou hast began to reject the counsel of the most high, and to draw back thy foot from the way of peace, even almost to the hazarding of thy perdition.*

Then *Christian* fell down at his foot as dead, crying, Woe is me, for I am undone: at the sight of which *Evangelist* caught him by the right hand, saying, all manner of sin and blasphemies shall be forgiven unto men; be not faithless, but believing; then did *Christian* again a little revive, and stood up trembling, as at first, before *Evangelist.*

Then *Evangelist* proceeded, saying, *Give more earnest heed to the things that I shall tell thee of.* I will now shew thee who it was that deluded thee, and who 'twas also to whom he sent thee. The man that met thee, is one *Worldly-Wiseman,* and rightly is he so called; partly, because he savoureth only the Doctrine of this world (therefore he always goes to the Town of *Morality* to Church) and partly because he loveth that Doctrine best, for it saveth him from the Cross; and because he is of this carnal temper, therefore he seeketh to prevent my ways, though right. Now there are three things in this mans counsel that thou must utterly abhor:

1. His turning thee out of the way.
2. His labouring to render the Cross odious to thee.
3. And his setting thy feet in that way that leadeth unto the administration of Death.

First, Thou must abhor his turning thee out of the way; yea, and thine own consenting thereto: because this is to reject the counsel of God, for the sake of the counsel of a *Worldly-Wiseman.* The Lord says, *Strive to enter in at the strait gate,* the gate to which I sent thee; *for strait is the gate that leadeth unto life, and few there be that find it.* From this little wicket-gate, and from the way thereto hath this wicked man turned thee, to the bringing of thee almost to destruction; hate therefore his turning thee out of the way, and abhor thyself for hearkening to him.

Secondly, Thou must abhor his labouring to render the Cross odious unto thee; for thou art to *prefer it before the treasures of Egypt:* besides, the King of Glory hath told thee, that he that will save his life, shall lose it: and *he that comes after him, and hates not his father, and mother, and wife, and children, and brethren, and sisters; yea, and his own life also, he cannot be my Disciple.* I say therefore, for a man to labour to perswade thee, that that shall be thy death, without which the truth hath said, thou canst not have eternal life, This Doctrine thou must abhor.

Thirdly, Thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy burden.

He to whom thou wast sent for ease, being by name *Legality,* is the Son of the Bond-woman which now is, and is in bondage with her children, and is in a mystery this Mount *Sinai,* which thou hast feared will fall on thy head. Now if she with her children are in bondage, how canst thou expect by them to be made free? This *Legality* therefore is not able to set thee free from thy burden. No man was as yet ever rid of his burden by him, no, nor ever is like to be: ye cannot be justified by the Works of the Law; for by the deeds of the Law no man living can be rid of his burden: therefore Mr. *Worldly-Wiseman* is an alien, and Mr. *Legality* a cheat: and for his son *Civility,* notwithstanding his simpering looks, he is but an hypocrite, and cannot help thee. Believe me, there is nothing in all this noise, that thou hast heard of this sottish man, but a design to beguile thee of thy Salvation, by turning thee from the way in which I had set thee. After this *Evangelist* called aloud to the Heavens for confirmation of what he had said; and with that there came words and fire out of the Mountain under which poor Christian stood, that made the hair of his flesh stand. The words were thus pronounced, *As many as are of the works of the Law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the Book of the Law to do them.*

Now *Christian* looked for nothing but death, and began to cry out lamentably, even cursing the time in which he met with Mr. *Worldly-Wiseman,* still calling himself a thousand fools for hearkening to his counsel: he also was greatly ashamed to think that this Gentleman's arguments, flowing only from the flesh, should have that prevalency with him to forsake the right way. This done, he applied himself again to *Evangelist* in words and sense as follows.

CHR. Sir, what think you? is there hopes? may I now go back, and go up to the *Wicket-gate?* Shall I not be abandoned for this, and sent back from thence ashamed? I am sorry I have hearkened to this man's counsel, but may my sin be forgiven?

EVANG. Then said *Evangelist* to him, Thy sin is very great, for by it thou hast committed two evils; thou hast forsaken the way that is

And with that there came words and fire out of the Mountain under which poor *Christian* stood.

good, to tread in forbidden paths: yet will the man of the Gate receive thee, for he has good will for men; only, said he, take heed that thou turn not aside again, lest thou perish from the way when his wrath is kindled but a little. Then did *Christian* address himself to go back, and *Evangelist,* after he had kist him, gave him one smile, and bid him God speed: so he went on with haste, neither spake he to any man by the way; nor if any man asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way which he left to follow Mr. *Worldly-Wiseman's* counsel. So in process of time, *Christian* got up to the Gate. Now over the Gate there was written, *Knock and it shall be opened unto you.* He knocked therefore, more than once or twice, saying,

May I now enter here? will he within
Open to sorry me, though I have been
An undeserving Rebel? then shall I
Not fail to sing his lasting praise on high.

At last there came a grave Person to the Gate, named *Goodwill,* who asked *Who was there? and whence he came? and what he would have?*

CHR. Here is a poor burdened sinner. I come from the City of *Destruction,* but am going to Mount *Zion,* that I may be delivered from the wrath to come. I would therefore, Sir, since I am informed

Them that are with him shoot Arrows at those that come up to this Gate.

that by this Gate is the way thither, know if you are *willing* to let me in.

GOOD WILL. I am *willing* with all my heart, said he; and with that he opened the Gate.

So, when *Christian* was stepping in, the other gave him a pull; Then said *Christian,* What means that? The other told him, A little distance from this Gate, there is erected a strong Castle, of which *Beelzebub* is the Captain: from thence both he, and them that are with him shoot Arrows at those that come up to this Gate; if haply they may die before they can enter in. Then said *Christian,* I rejoice and tremble. So when he was got in, the Man of the Gate asked him, Who directed him thither?

CHR. *Evangelist* bid me come hither and knock, (as I did;) And he said, that you, Sir, would tell me what I must do.

GOOD WILL. *An open Door is set before thee, and no man can shut it.*

CHR. Now I begin to reap the benefits of my hazards.

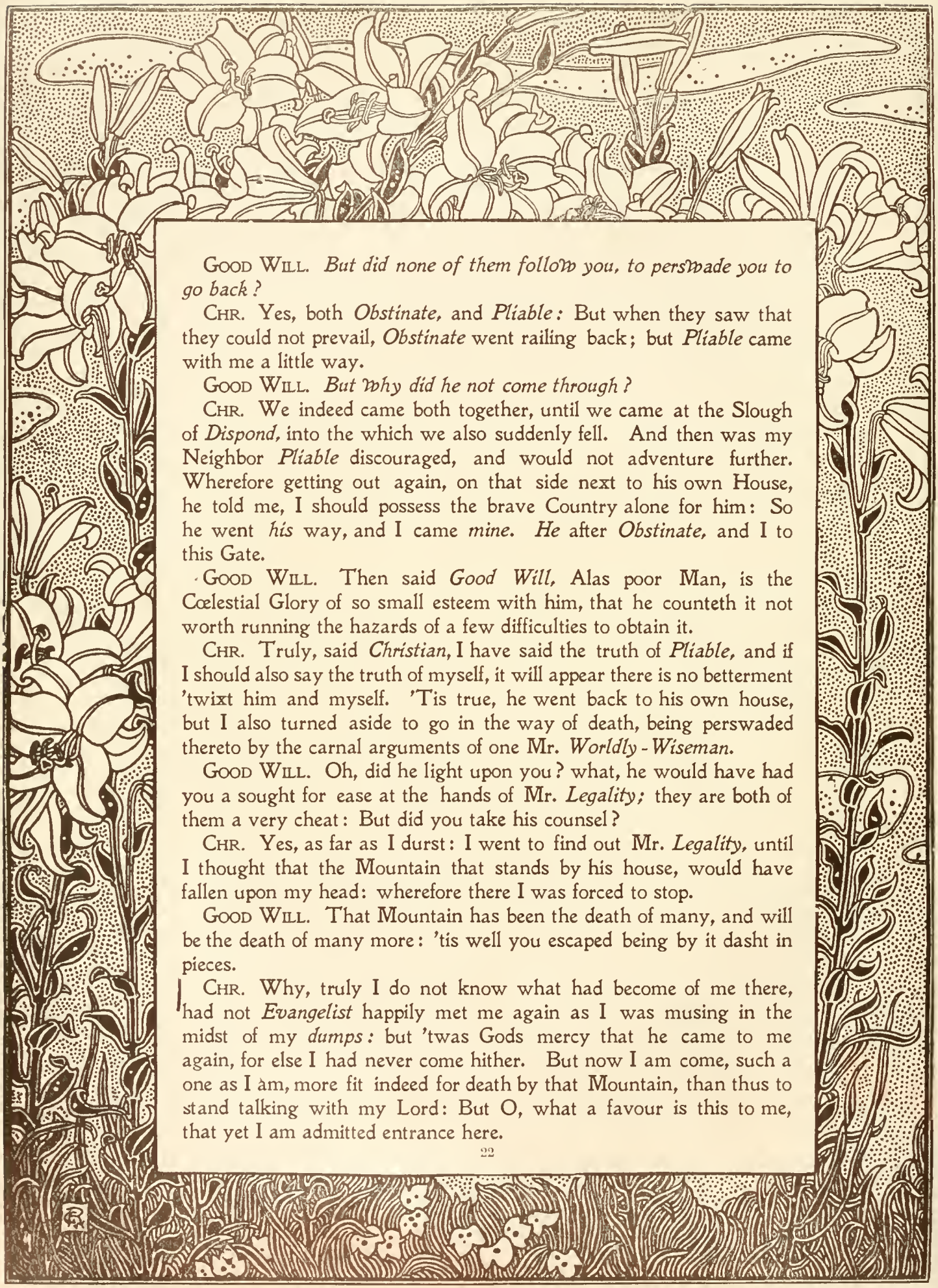
GOOD WILL. *But how is it that you came alone?*

CHR. Because none of my Neighbors saw their danger, as I saw mine.

GOOD WILL. *Did any of them know of your coming?*

CHR. Yes, my Wife and Children saw me at the first, and called after me to turn again: Also some of my Neighbors stood crying, and calling after me to return; but I put my Fingers in my Ears, and so came on my way.

So, when *Christian* was stepping in, the other gave him a pull.



GOOD WILL. *But did none of them follow you, to perswade you to go back?*

CHR. Yes, both *Obstinate,* and *Pliable:* But when they saw that they could not prevail, *Obstinate* went railing back; but *Pliable* came with me a little way.

GOOD WILL. *But why did he not come through?*

CHR. We indeed came both together, until we came at the Slough of *Dispond,* into the which we also suddenly fell. And then was my Neighbor *Pliable* discouraged, and would not adventure further. Wherefore getting out again, on that side next to his own House, he told me, I should possess the brave Country alone for him: So he went *his* way, and I came *mine. He* after *Obstinate,* and I to this Gate.

GOOD WILL. Then said *Good Will,* Alas poor Man, is the Cœlestial Glory of so small esteem with him, that he counteth it not worth running the hazards of a few difficulties to obtain it.

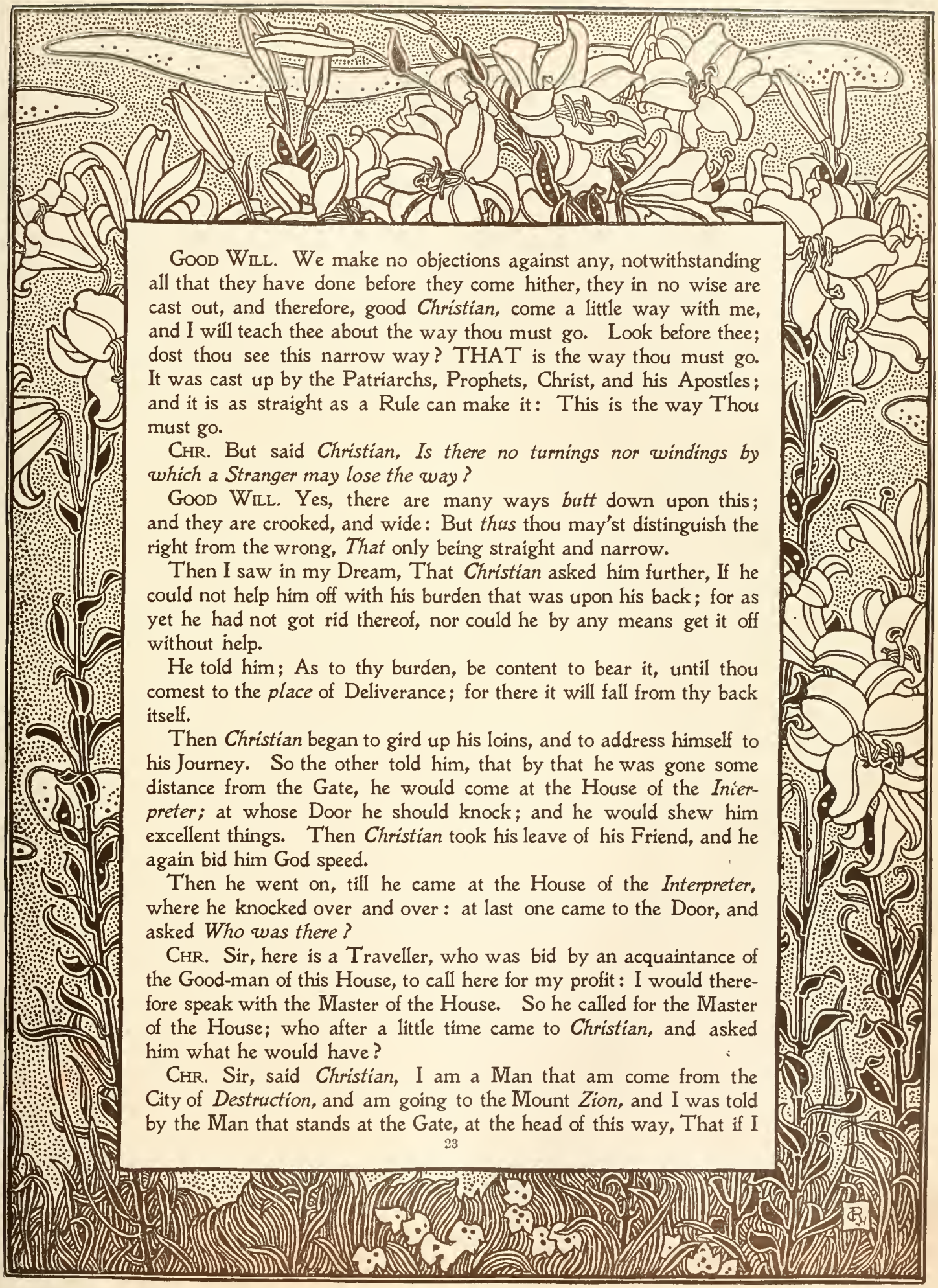
CHR. Truly, said *Christian,* I have said the truth of *Pliable,* and if I should also say the truth of myself, it will appear there is no betterment 'twixt him and myself. 'Tis true, he went back to his own house, but I also turned aside to go in the way of death, being perswaded thereto by the carnal arguments of one Mr. *Worldly-Wiseman.*

GOOD WILL. Oh, did he light upon you? what, he would have had you a sought for ease at the hands of Mr. *Legality;* they are both of them a very cheat: But did you take his counsel?

CHR. Yes, as far as I durst: I went to find out Mr. *Legality,* until I thought that the Mountain that stands by his house, would have fallen upon my head: wherefore there I was forced to stop.

GOOD WILL. That Mountain has been the death of many, and will be the death of many more: 'tis well you escaped being by it dasht in pieces.

CHR. Why, truly I do not know what had become of me there, had not *Evangelist* happily met me again as I was musing in the midst of my *dumps:* but 'twas Gods mercy that he came to me again, for else I had never come hither. But now I am come, such a one as I am, more fit indeed for death by that Mountain, than thus to stand talking with my Lord: But O, what a favour is this to me, that yet I am admitted entrance here.



Good Will. We make no objections against any, notwithstanding all that they have done before they come hither, they in no wise are cast out, and therefore, good *Christian,* come a little way with me, and I will teach thee about the way thou must go. Look before thee; dost thou see this narrow way? THAT is the way thou must go. It was cast up by the Patriarchs, Prophets, Christ, and his Apostles; and it is as straight as a Rule can make it: This is the way Thou must go.

Chr. But said *Christian, Is there no turnings nor windings by which a Stranger may lose the way?*

Good Will. Yes, there are many ways *butt* down upon this; and they are crooked, and wide: But *thus* thou may'st distinguish the right from the wrong, *That* only being straight and narrow.

Then I saw in my Dream, That *Christian* asked him further, If he could not help him off with his burden that was upon his back; for as yet he had not got rid thereof, nor could he by any means get it off without help.

He told him; As to thy burden, be content to bear it, until thou comest to the *place* of Deliverance; for there it will fall from thy back itself.

Then *Christian* began to gird up his loins, and to address himself to his Journey. So the other told him, that by that he was gone some distance from the Gate, he would come at the House of the *Interpreter;* at whose Door he should knock; and he would shew him excellent things. Then *Christian* took his leave of his Friend, and he again bid him God speed.

Then he went on, till he came at the House of the *Interpreter,* where he knocked over and over: at last one came to the Door, and asked *Who was there?*

Chr. Sir, here is a Traveller, who was bid by an acquaintance of the Good-man of this House, to call here for my profit: I would therefore speak with the Master of the House. So he called for the Master of the House; who after a little time came to *Christian,* and asked him what he would have?

Chr. Sir, said *Christian,* I am a Man that am come from the City of *Destruction,* and am going to the Mount *Zion,* and I was told by the Man that stands at the Gate, at the head of this way, That if I

The name of the eldest was *Passion*, and of the other *Patience*.

called here, you would shew me excellent things, such as would be an help to me in my Journey.

INTER. Then said the *Interpreter*, Come in, I will shew thee that which will be profitable to thee. So he commanded his Man to light the Candle, and bid *Christian* follow him; so he had him into a private Room, and bid his Man open a Door; the which when he had done, *Christian* saw the Picture of a very grave Person hang up against the Wall, and this was the fashion of it. *It had eyes lift up to Heaven, the best of Books in his hand, the Law of Truth was written upon his lips, the World was behind his back; it stood as if it pleaded with Men, and a Crown of Gold did hang over his head.*

CHR. *Then said* Christian, *What means this?*

INTER. The Man whose Picture this is, is one of a thousand; he can beget Children, travel in birth with Children, and nurse them himself when they are born. And whereas thou seest him with his eyes lift up to Heaven, the best of Books in his hand, and the Law of Truth writ on his lips: it is to shew thee, that his work is to know and unfold dark things to sinners; even as also thou seest him stand as if he pleaded with Men: And whereas thou seest the World as cast behind him, and that a Crown hangs over his head; that is, to shew thee that slighting and despising the things that are present, for the love that he hath to his Masters service, he is sure in the World that comes next to have Glory for his Reward. Now, said the *Interpreter*, I have shewed thee this Picture first, because the Man whose Picture this is, is the only Man, whom the Lord of the Place whither thou art going, hath authorized to be thy Guide in all difficult places thou mayest meet with in the way: wherefore take good heed to what I

have shewed thee, and bear well in thy mind what thou hast seen; lest in thy Journey thou meet with some that pretend to lead thee right, but their way goes down to death.

Then he took him by the hand, and led him into a very large *Parlour* that was full of dust, because never swept; the which, after he had reviewed a little while, the *Interpreter* called for a man to *sweep.* Now when he began to sweep, the dust began so abundantly to fly about, that *Christian* had almost therewith been choaked. Then said the *Interpreter* to a *Damsel* that stood by, Bring hither the Water, and sprinkle the Room; which when she had done, it was swept and cleansed with pleasure.

CHR. *Then said* Christian, *What means this?*

INTER. The *Interpreter* answered; this Parlour is the heart of a Man that was never sanctified by the sweet Grace of the Gospel: the *dust,* is his Original Sin, and inward Corruptions that have defiled the whole Man. He that began to sweep at first is the Law; but She that brought water, and did sprinkle it, is the Gospel. Now, whereas thou sawest that so soon as the first began to sweep, the dust did so fly about that the Room by him could not be cleansed, but that thou wast almost choaked therewith: this is to shew thee, that the Law, instead of cleansing the heart (by its working) from sin, doth revive, put strength into, and increase it in the soul, even as it doth discover and forbid it, but doth not give power to subdue.

Again, as thou sawest the *Damsel* sprinkle the Room with Water, upon which it was cleansed with pleasure; this is to shew thee, that when the Gospel comes in the sweet and precious influences thereof to the heart, then, I say, even as thou sawest the Damsel lay the dust by sprinkling the Floor with Water, so is sin vanquished and subdued, and the soul made clean, through the faith of it, and consequently fit for the King of Glory to inhabit.

I saw moreover in my Dream, that the *Interpreter* took him by the hand, and had him into a little Room, where sate two little Children, each one in his Chair. The name of the eldest was *Passion,* and of the other *Patience. Passion* seemed to be much discontent, but *Patience* was very quiet. Then *Christian* asked, What is the reason of the discontent of *Passion?* The *Interpreter* answered, The Governor

of them would have him stay for his best things till the beginning of the next year; but he will have all now: But *Patience* is willing to wait.

Then I saw that one came to *Passion,* and brought him a Bag of Treasure, and poured it down at his feet; the which he took up, and rejoiced therein; and withal, laughed *Patience* to scorn. But I beheld but a while, and he had lavished all away, and had nothing left him but Rags.

CHR. *Then said* Christian *to the* Interpreter, *Expound this matter more fully to me.*

INTER. So he said, These two Lads are Figures; *Passion,* of the Men of *this* World; and *Patience,* of the Men of *that* which is to come. For as here thou seest, *Passion will have all now,* this year; that is to say, in *this* World; *So* are the Men of this World: they must have all their good things now, they cannot stay till next *Year;* that is, until the *next* World, for their Portion of good. That Proverb, *A Bird in the Hand is worth two in the Bush,* is of more Authority with them, than are all the Divine Testimonies of the good of the World to come. But as thou sawest, that he had quickly lavished all away, and had presently left him, nothing but Rags; so will it be with all such Men at the end of this World.

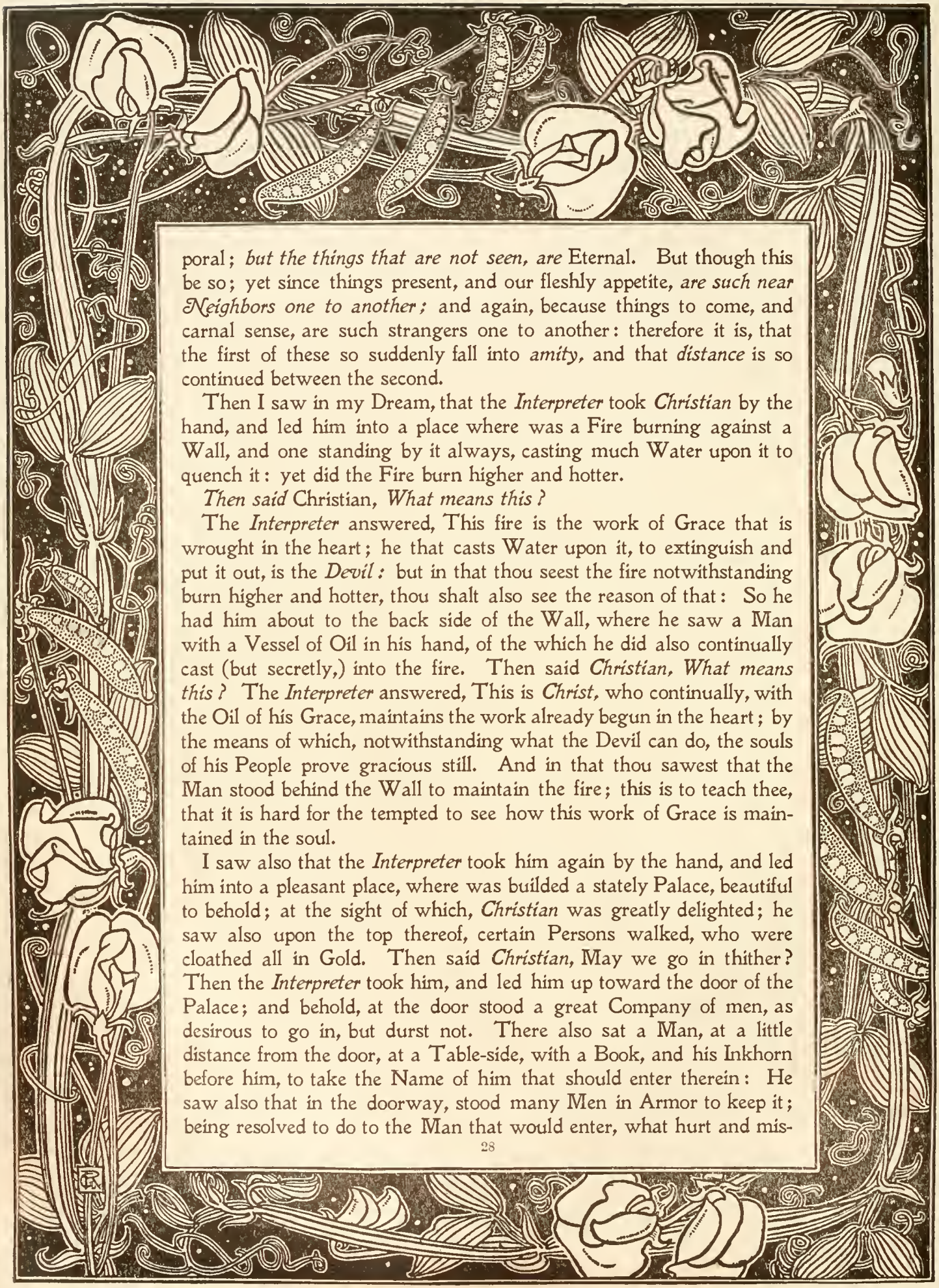
CHR. *Then said* Christian, *Now I see that* Patience *has the best Wisdom; and that upon many accounts.* 1. *Because he stays for the best things.* 2. *And also because he will have the glory of his, when the other hath nothing but Rags.*

INTER. Nay, you may add another; to wit, the Glory of the *next* world will never wear out; but these are suddenly gone. Therefore *Passion* had not so much reason to laugh at *Patience,* because he had his good things first, as *Patience* will have to laugh at *Passion,* because he had his best things *last;* for *first* must give place to *last,* because *last* must have his time to come, but *last* gives place to *nothing;* for there is not another to succeed. He therefore that hath his Portion *first,* must needs have a time to spend it; but he that has his Portion *last,* must have it lastingly. Therefore it is said of *Dives, In thy lifetime thou receivedest thy good things, and likewise* Lazarus *evil things; But now he is comforted, and thou art tormented.*

CHR. *Then I perceive, 'tis not best to covet things that are* now; *but to wait for things to* come.

INTER. You say Truth; *For the things that are seen, are* Tem-

This fire is the work of Grace that is wrought in the heart; he that casts Water upon it, to extinguish and put it out, is the *Devil.*



poral; *but the things that are not seen, are* Eternal. But though this be so; yet since things present, and our fleshly appetite, *are such near Neighbors one to another;* and again, because things to come, and carnal sense, are such strangers one to another: therefore it is, that the first of these so suddenly fall into *amity,* and that *distance* is so continued between the second.

Then I saw in my Dream, that the *Interpreter* took *Christian* by the hand, and led him into a place where was a Fire burning against a Wall, and one standing by it always, casting much Water upon it to quench it: yet did the Fire burn higher and hotter.

Then said Christian, *What means this?*

The *Interpreter* answered, This fire is the work of Grace that is wrought in the heart; he that casts Water upon it, to extinguish and put it out, is the *Devil:* but in that thou seest the fire notwithstanding burn higher and hotter, thou shalt also see the reason of that: So he had him about to the back side of the Wall, where he saw a Man with a Vessel of Oil in his hand, of the which he did also continually cast (but secretly,) into the fire. Then said *Christian, What means this?* The *Interpreter* answered, This is *Christ,* who continually, with the Oil of his Grace, maintains the work already begun in the heart; by the means of which, notwithstanding what the Devil can do, the souls of his People prove gracious still. And in that thou sawest that the Man stood behind the Wall to maintain the fire; this is to teach thee, that it is hard for the tempted to see how this work of Grace is maintained in the soul.

I saw also that the *Interpreter* took him again by the hand, and led him into a pleasant place, where was builded a stately Palace, beautiful to behold; at the sight of which, *Christian* was greatly delighted; he saw also upon the top thereof, certain Persons walked, who were cloathed all in Gold. Then said *Christian,* May we go in thither? Then the *Interpreter* took him, and led him up toward the door of the Palace; and behold, at the door stood a great Company of men, as desirous to go in, but durst not. There also sat a Man, at a little distance from the door, at a Table-side, with a Book, and his Inkhorn before him, to take the Name of him that should enter therein: He saw also that in the doorway, stood many Men in Armor to keep it; being resolved to do to the Man that would enter, what hurt and mis-

chief they could. Now was *Christian* somewhat in a maze: at last, when every Man started back for fear of the armed men; *Christian* saw a Man of a very stout countenance come up to the Man that sat there to write; saying, *Set down my name, Sir;* the which when he had done, he saw the Man draw his Sword, and put an Helmet upon his Head, and rush toward the door upon the armed men, who laid upon him with deadly force; but the Man, not at all discouraged, fell to cutting and hacking most fiercely; so, after he had received and given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the Palace; at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the Palace, saying,

Come in, Come in;
Eternal Glory thou shalt win.

So he went in, and was cloathed with such Garments as they. Then *Christian* smiled, and said, I think verily I know the meaning of this.

Now, said *Christian,* let me go hence: Nay stay (said the *Interpreter,*) till I have shewed thee a little more, and after that thou shalt go on thy way. So he took him by the hand again, and led him into a very dark Room, where there sat a Man in an Iron Cage.

Now the Man, to look on, seemed very sad: he sat with his eyes looking down to the

There also sat a Man . . . at a Table-side, with a Book and his Inkhorn before him, to take the Name of him that should enter therein.

So he took him by the hand again, and led him into a very dark Room, where there sat a Man in an Iron Cage.

ground, his hands folded together; and he sighed as if he would break his heart. Then said *Christian,* What means this? At which the *Interpreter* bid him talk with the Man.

CHR. Then said *Christian* to the Man, *What art thou?* The Man answered, *I am what I was not once.*

CHR. *What wast thou once?*

MAN. The *Man* said, I was once a fair and flourishing Professor, both in mine own eyes, and also in the eyes of others: I once was, as I thought, fair for the Cœlestial City, and had then even joy at the thoughts that I should get thither.

CHR. *Well, but what art thou now?*

MAN. I am *now* a Man of Despair, and am shut up in it, as in this Iron Cage. I cannot get out; O *now* I cannot.

CHR. *But how camest thou in this condition?*

MAN. I left off to watch, and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the Word, and the goodness of God: I have grieved the Spirit, and he is gone; I tempted the Devil, and he is come to me; I have provoked God to anger, and he has left me; I have so hardened my heart, that I *cannot* repent.

Then said *Christian* to the *Interpreter,* But is there no hopes for such a Man as this? Ask him, said the *Interpreter.*

CHR. Then said *Christian, Is there no hope but you must be kept in the Iron Cage of Despair?*

MAN. No, none at all.

CHR. *Why? The Son of the Blessed is very pitiful.*

MAN. I have crucified him to myself, afresh. I have despised his Person, I have despised his Righteousness, I have counted his Blood an unholy thing, I have done despite to the Spirit of Grace: Therefore I have shut myself out of all the Promises; and there now remains to me nothing but threatnings, dreadful threatnings, faithful threatnings of certain Judgment, which shall devour me as an Adversary.

INTER. *For what did you bring yourself into this condition?*

MAN. For the Lusts, Pleasures, and Profits of this World; in the enjoyment of which, I did then promise my self much delight; but now every one of those things also bite me, and gnaw me like a burning worm.

INTER. *But canst thou not now repent and turn?*

Gather my Wheat into the Garner.

MAN. God hath denied me repentance; his Word gives me no encouragement to believe; yea, himself hath shut me up in this Iron Cage; nor can all the men in the World let me out. O Eternity! Eternity! how shall I grapple with the misery that I must meet with in Eternity!

INTER. Then said the *Interpreter* to *Christian,* Let this mans misery be remembred by thee, and be an everlasting caution to thee.

CHR. Well, said *Christian,* this is fearful; God help me to watch and be sober; and to pray, that I may shun the causes of this mans misery. Sir, is it not time for me to go on my way now?

INTER. Tarry till I shall shew thee one thing more, and then thou shalt go on thy way.

So he took *Christian* by the hand again, and led him into a Chamber, where there was one rising out of Bed; and as he put on his Raiment, he shook and trembled. Then said *Christian,* Why doth this Man thus tremble? The *Interpreter* then bid him tell to *Christian* the reason of his so doing. So he began, and said: This night as I was in my sleep, I Dreamed, and behold the Heavens grew exceeding black; also it thundred and lightned in most fearful wise, that it put me into an Agony. So I looked up in my Dream, and saw the Clouds rack at an unusual rate; upon which I heard a great sound of a Trumpet, and saw also a Man sit upon a Cloud, attended with the thousands of Heaven; they were all in flaming fire, also the Heavens were on a burning flame. I heard then a voice, saying, *Arise ye Dead, and come to Judgment;* and with that, the Rocks rent, the

Graves opened, & the Dead that were therein, came forth; some of them were exceeding glad, and looked upward; and some sought to hide themselves under the Mountains. Then I saw the Man that sat upon the Cloud, open the Book; and bid the World draw near. Yet there was by reason of a fierce flame that issued out and came from before him, a convenient distance betwixt him and them, as betwixt the Judge and the Prisoners at the Bar. I heard it also proclaimed to them that attended on the Man that sat on the Cloud; *Gather together the Tares, the Chaff, and Stubble, and cast them into the burning Lake;* and with that, the bottomless pit opened, just whereabout I stood; out of the mouth of which there came in an abundant manner Smoke, and Coals of fire, with hideous noises. It was also said to the same persons; *Gather my Wheat into the Garner.* And with that I saw many catch'd up and carried away into the Clouds, but I was left behind. I also sought to hide myself, but I could not; for the Man that sat upon the Cloud, still kept his eye upon me: my sins also came into my mind, and my Conscience did accuse me on every side. Upon this I awaked from my sleep.

CHR. *But what was it that made you so afraid of this sight?*

MAN. Why I thought the day of Judgement was come, and that I was not ready for it: but this frighted me most, that the Angels gathered up several, and left me behind; also the pit of Hell opened her mouth just where I stood: my Conscience too afflicted me; and as I thought, the Judge had always his eye upon me, shewing indignation in his countenance.

Gather together the Tares, the Chaff, and Stubble, and cast them into the burning Lake.

Then said the *Interpreter* to *Christian, Hast thou considered all these things?*

CHR. Yes, and they put me in *hope* and *fear.*

INTER. Well, keep all things so in thy mind, that they may be as a *Goad* in thy sides, to prick thee forward in the way thou must go. Then *Christian* began to gird up his loins, and to address himself to his Journey. Then said the *Interpreter,* The Comforter be always with thee good *Christian,* to guide thee in the way that leads to the City.

So *Christian* went on his way, saying,

Here have I seen things rare and profitable;
Things pleasant, dreadful; things to make me stable
In what I have began to take in hand:
Then let me think on them, and understand
Wherefore they shewed me was, and let me be
Thankful, O good Interpreter, to thee.

Now I saw in my Dream, that the highway up which *Christian* was to go, was fenced on either side with a Wall, and that Wall is called *Salvation.* Up this way therefore did burdened *Christian* run, but not without great difficulty, because of the load on his back.

He ran thus till he came at a place somewhat ascending; and upon that place stood a *Cross,* and a little below in the bottom, a Sepulchre. So I saw in my Dream, that just as *Christian* came up with the *Cross,* his burden loosed from off his Shoulders, and fell from off his back, and began to tumble; and so continued to do, till it came to the mouth of the Sepulchre, where it fell in, and I saw it no more.

Then was *Christian* glad and lightsome, and said with a merry heart, *He hath given me rest, by his sorrow; and life, by his death.* Then he stood still a while, to look and wonder; for it was very surprising to him, that the sight of the Cross should thus ease him of his burden. He looked therefore, and looked again, even till the springs that were in his head sent the waters down his cheeks. Now as he stood looking and weeping, behold three shining ones came to him, and saluted him, with *Peace be to thee:* so the first said to him, *Thy sins be forgiven.* The second, stript him of his Rags, and cloathed him with change of Raiment. The third also set a mark in his fore-

Behold three shining ones came to him, and saluted him, with *Peace be to thee.*

head, and gave him a Roll with a Seal upon it, which he bid him look on as he ran, and that he should give it in at the Cœlestial Gate; so they went their way. Then *Christian* gave three leaps for joy, and went on singing,

Thus far did I come loaden with my sin;
Nor could ought ease the grief that I was in,
Till I came hither: What a place is this!
Must here be the beginning of my bliss?
Must here the burden fall from off my back?
Must here the strings that bound it to me crack?
Blest Cross! blest Sepulchre! blest rather be
The Man that there was put to shame for me.

I saw then in my Dream that he went on *thus,* even until he came at a bottom, where he saw, a little out of the way, three Men fast asleep with Fetters upon their heels. The name of the one was *Simple,* another *Sloth,* and the third *Presumption.*

The name of the one was *Simple,* another *Sloth,* and the third *Presumption.*

Christian then seeing them lie in this case, went to them, if peradventure he might awake them. And cried, You are like them that sleep on the top of a Mast, for the dead Sea is under you, a Gulf that hath no bottom. Awake therefore and come away; be willing also, and I will help you off with your Irons. He also told them, If he that goeth about like a *roaring Lion* comes by, you will certainly become

a prey to his teeth. With that they lookt upon him, and began to reply in this sort: *Simple* said, *I see no danger; Sloth* said, *Yet a little more sleep:* and *Presumption* said, *Every Fatt must stand upon his own bottom.* And so they lay down to sleep again, and *Christian* went on his way.

Yet was he troubled to think that men in that danger should so little esteem the kindness of him that so freely offered to help them; both by awakening of them, counseling of them, and proffering to help them off with their Irons. And as he was troubled thereabout, he espied two Men come tumbling over the Wall, on the left hand of the narrow way; and they made up apace to him. The name of the one was *Formalist,* and the name of the other *Hypocrisy.* So, as I said, they drew up unto him, who thus entered with them into discourse.

CHR. *Gentlemen, Whence came you, and whither do you go?*

FORM. and HYP. We were born in the land of Vain-glory, and are going for praise to Mount *Sion.*

CHR. *Why came you not in at the Gate which standeth at the beginning of the way? Know you not that it is written, That he that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber?*

FORM. and HYP. They said, That to go to the Gate for entrance, was by all their Countrymen counted too far about; and that therefore their usual way was to make a short cut of it, and to climb over the wall as they had done.

CHR. *But will it not be counted a Trespass against the Lord of the City whither we are bound, thus to violate his revealed will?*

FORM. and HYP. They told him, That as for that, he needed not to trouble his head thereabout: for what they did, they had custom for; and could produce, if need were, Testimony that would witness it, for more than a thousand years.

CHR. *But, said* Christian, *will your practice stand a Trial at Law?*

FORM. and HYP. They told him, That Custom, it being of so long a standing, as above a thousand years, would doubtless now be admitted as a thing legal, by an Impartial Judge. And besides, said they, if we get into the way, what's matter which way we get in? If we are in, we are in: thou art but in the way, who, as we perceive, came

He espied two Men come tumbling over the Wall.

in at the Gate; and we are also in the way, that came tumbling over the wall. Wherein now is thy condition better than ours?

CHR. I walk by the *Rule* of my Master, you walk by the rude working of your fancies. You are counted thieves already, by the Lord of the way; therefore I doubt you will not be found true men at the end of the way. You come in by yourselves without his direction, and shall go out by yourselves without his mercy.

To this they made him but little answer; only they bid him look to himself. Then I saw that they went on every man in his way, without much conference one with another; save that these two men told *Christian,* That, as to *Laws and Ordinances,* they doubted not but they should as conscientiously do them as he. Therefore said they, We see not wherein thou differest from us, but by the Coat that is on thy back, which was, as we tro, given thee by some of thy Neighbors, to hide the shame of thy nakedness.

CHR. By Laws and Ordinances, you will not be saved, since you came not in by the door. And as for this Coat that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of his kindness to me, for I had nothing but rags before. And besides, thus I comfort myself as I go: Surely, think I, when I come to the Gate of the City, the Lord thereof will know me for good, since I have his Coat on my back; a Coat that he gave me freely in the day that he stript

me of my rags. I have moreover a mark in my forehead, of which perhaps you have taken no notice, which one of my Lords most intimate Associates, fixed there in the day that my burden fell off my shoulders. I will tell you moreover, that I had then given me a Roll sealed to comfort me by reading, as I go in the way; I was also bid to give it in at the Cœlestial Gate, in token of my certain going in after it: all which things I doubt you want, and want them because you came not in at the Gate.

To these things they gave him no answer, only they looked upon each other and *laughed*. Then I saw that they went on all, save that *Christian* kept before, who had no more talk but with himself, and that sometimes sighingly, and sometimes comfortably: also he would be often reading in the Roll that one of the shining ones gave him, by which he was refreshed.

I beheld then, that they all went on till they came to the foot of the Hill *Difficulty*, at the bottom of which was a Spring. There was also in the same place two other ways besides that which came straight from the Gate; one turned to the left hand, and the other to the right, at the bottom of the Hill: but the narrow way lay right up the Hill (and the name of the going up the side of the Hill, is called *Difficulty*.) *Christian* now went to the Spring and drank thereof to refresh himself, and then began to go up the Hill; saying,

This Hill, though high, I covet to ascend;
The difficulty will not me offend;
For I perceive the way to life lies here;
Come, pluck up, Heart; lets neither faint nor fear:
Better, tho' difficult, th'right way to go,
Than wrong, though easy, where the end is wo.

The other two also came to the foot of the Hill. But when they saw that the Hill was steep and high, and that there was two other ways to go; and supposing also, that these two ways might meet again with that up which *Christian* went, on the other side of the Hill; therefore they were resolved to go in those ways (now the name of one of those ways was *Danger*, and the name of the other *Destruction*.)

He fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place.

So the one took the way which is called *Danger,* which led him into a great Wood; and the other took directly up the way to *Destruction,* which led him into a wide field full of dark Mountains, where he stumbled and fell, and rose no more.

I looked then after *Christian,* to see him go up the Hill, where I perceived he fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place. Now about the midway to the top of the Hill, was a pleasant *Arbor,* made by the Lord of the Hill, for the refreshing of weary Travellers. Thither therefore *Christian* got, where also he sat down to rest him. Then he pull'd his Roll out of his bosom and read therein to his comfort; he also now began afresh to take a review of the Coat or Garment that was given him as he stood by the Cross. Thus pleasing himself a while, he at last fell into a slumber, and thence into a fast sleep, which detained him in that place until it was almost night, and in his sleep his Roll fell out of his hand. Now as he was sleeping, there came one to him, and awaked him saying, *Go to the Ant, thou sluggard, consider her ways and be wise.* And with that *Christian* suddenly started up, and sped him on his way, and went apace till he came to the top of the Hill.

The name of the one was *Timorous,* and the name of the other *Mistrust.*

Now when he was got up to the top of the Hill, there came two men running against him amain; the name of the one was *Timorous,* and the name of the other *Mistrust,* to

whom *Christian* said, Sirs, what's the matter you run the wrong way? *Timorous* answered, That they were going to the City of *Zion*, and had got up that *difficult* place; but, said he, the further we go, the more danger we meet with, wherefore we turned, and are going back again.

Yes, said *Mistrust*, for just before us lie a couple of Lions in the way, (whether sleeping or waking we know not); and we could not think, if we came within reach, but they would presently pull us to pieces.

CHR. Then said *Christian*, You make me afraid, but whither shall I fly to be safe? If I go back to mine own Country, *That* is prepared for Fire and Brimstone; and I shall certainly perish there. If I can get to the Cœlestial City, I am sure to be in safety there. I must venture. To go back is nothing but death; to go forward is fear of death, and life everlasting beyond it. I will yet go forward. So *Mistrust* and *Timorous* ran down the Hill; and *Christian* went on his way. But thinking again of what he heard from the men, he felt in his bosom for his Roll, that he might read therein and be comforted; but he felt and found it not. Then was *Christian* in great distress, and knew not what to do, for he wanted that which used to relieve him, and that which should have been his Pass into the Cœlestial City. Here therefore he began to be much perplexed, and knew not what to do; at last he bethought himself that he had slept in the *Arbor* that is on the side of the Hill: and falling down upon his knees, he asked God forgiveness for that his foolish Fact; and then went back to look for his Roll. But all the way he went back, who can sufficiently set forth the sorrow of *Christians* heart? somtimes he sighed, somtimes he wept, and often times he chid himself, for being so foolish to fall asleep in that place which was erected only for a little refreshment from his weariness. Thus therefore he went back; carefully looking on this side and on that, all the way as he went, if happily he might find his Roll, that had been his comfort so many times in his Journey. He went thus till he came again within sight of the *Arbor*, where he sat and slept; but that sight renewed his sorrow the more, by bringing again, even afresh, his evil of sleeping into his mind. Thus therefore he now went on bewailing his sinful sleep, saying, *O wretched Man that I am*, that I should sleep in the day-time! that I should sleep

He at last fell into a slumber, and thence into a fast sleep, which detained him in that place until it was almost night, and in his sleep his Roll fell out of his hand.

He espied his Roll; the which he with trembling and haste catch'd up, and put it into his bosom.

in the midst of difficulty! that I should so indulge the flesh, as to use *that* rest for ease to my flesh, which the Lord of the Hill hath erected only for the relief of the spirits of Pilgrims! How many steps have I took in vain! (Thus it happened to *Israel* for their sin, they were sent back again by the way of the Red-Sea.) and I am made to tread those steps with sorrow, which I might have trod with delight, had it not been for this sinful sleep. How far might I have been on my way by this time! I am made to tread those steps thrice over, which I needed not to have trod but once: Yea now also I am like to be benighted, for the day is almost spent. O that I had not slept! Now by this time he was come to the *Arbor* again, where for awhile he sat down and wept, but at last (as *Christian* would have it) looking sorrowfully down under the Settle, there he espied his Roll; the which he with trembling and haste catch'd up, and put it into his bosom. But who can tell how joyful this Man was, when he had gotten his Roll again! For this Roll was the assurance of his life and acceptance at the desired Haven. Therefore he laid it up in his bosom, gave thanks to God for directing his eye to the place where it lay, and with joy and tears betook himself again to his Journey. But Oh how nimbly now did he go up the rest of the Hill! Yet before he got up, the Sun went down upon *Christian;* and this made him again recall the vanity of his sleeping to his remembrance, and thus he again began to condole with himself: *Oh thou sinful sleep! how for thy sake am I like to be benighted in my Journey! I must walk without the Sun,*

darkness must cover the path of my feet, and I must hear the noise of doleful Creatures, because of my sinful sleep! Now also he remembered the story that *Mistrust* and *Timorous* told him of, how they were frighted with the sight of the Lions. Then said *Christian* to himself again, These Beasts range in the night for their prey, and if they should meet with me in the dark, how should I shift them? how should I escape being by them torn in pieces? Thus he went on his way, but while he was thus bewailing his unhappy miscarriage, he lift up his eyes, and behold there was a very stately Palace before him, the name of which was *Beautiful,* and it stood just by the Highway side.

So I saw in my Dream, that he made haste and went forward, that if possible he might get Lodging there; now before he had gone far, he entered into a very narrow passage, which was about a furlong off of the Porter's Lodge, and looking very narrowly before him as he went, he espied two Lions in the way. Now, thought he, I see the dangers that *Mistrust* and *Timorous* were driven back by. (The Lions were chained, but he saw not the Chains.) Then he was afraid, and thought also himself to go back after them, for he thought nothing but death was before him. But the *Porter* at the Lodge, whose Name is *Watchful,* perceiving that *Christian* made a halt, as if he would go back, cried unto him, saying, Is thy strength so small? fear not the Lions, for they are chained: and are placed there for trial of faith where it is; and for discovery of those that have none: keep in the midst of the Path, and no hurt shall come unto thee.

Darkness must cover the path of my feet, and I must hear the noise of doleful Creatures, because of my sinful sleep!

Then I saw that he

He espied two Lions in the way.

went on, trembling for fear of the Lions; but taking good heed to the directions of the *Porter;* he heard them roar, but they did him no harm. Then he clapt his hands, and went on, till he came and stood before the Gate where the *Porter* was. Then said *Christian* to the *Porter,* Sir, What house is this? and may I lodge here to night? The *Porter* answered, This House was built by the Lord of the Hill, and he built it for the relief and security of Pilgrims. The *Porter* also asked whence he was, and whither he was going?

CHR. I am come from the City of *Destruction,* and am going to Mount *Zion,* but because the Sun is now set, I desire, if I may, to lodge here to night.

POR. *What is your name?*

CHR. My name is now *Christian;* but my name at the first was *Graceless:* I came of the Race of *Japhet,* whom God will perswade to dwell in the Tents of *Shem.*

POR. *But how doth it happen that you come so late? the Sun is set.*

CHR. I had been here sooner, but that, wretched man that I am! I slept in the *Arbor* that stands on the Hill side; nay, I had notwithstanding that, been here much sooner, but that in my sleep I lost my evidence, and came without it to the brow of the Hill; and then feeling for it, and finding it not, I was forced with sorrow of heart to go back to the place where I slept my sleep, where I found it, and now I am come.

POR. Well, I will call out one of the Virgins of this place, who will, if she likes your talk, bring you in to the rest of the Family, according to the Rules of the House. So *Watchful* the *Porter* rang a Bell, at the sound of which came out at the door of the House a grave and beautiful Damsel, named *Discretion,* and asked why she was called.

The *Porter* answered, This Man is in a Journey from the City of *Destruction* to Mount *Zion,* but being weary, and benighted, he asked me if he might lodge here to night; so I told him I would call for thee, who, after discourse had with him, mayest do as seemeth thee good, even according to the Law of the House.

Then she asked him whence he was, and whither he was going, and he told her. She asked him also, how he got into the way, and he told her. Then she asked him, What he had seen, and met with in the way, and he told her; and last, she asked his name, so he

This Man is in a Journey from the City of *Destruction* to Mount *Zion*.

said, It is *Christian;* and I have so much the more a desire to lodge here tonight, because, by what I perceive, this place was built by the Lord of the Hill, for the relief and security of Pilgrims. So she smiled, but the water stood in her eyes: and after a little pause, she said, I will call forth two or three more of the Family. So she ran to the door, and called out *Prudence, Piety,* and *Charity,* who after a little more discourse with him, had him in to the Family; and many of them meeting him at the threshold of the house, said, Come in thou blessed of the Lord; this House was built by the Lord of the Hill, on purpose to entertain such Pilgrims in. Then he bowed his head, and followed them into the House. So when he was come in, and set down, they gave him something to drink; and consented together that until supper was ready, some of them should have some particular discourse with *Christian,* for the best improvement of time: and they appointed *Piety,* and *Prudence,* and *Charity,* to discourse with him; and thus they began.

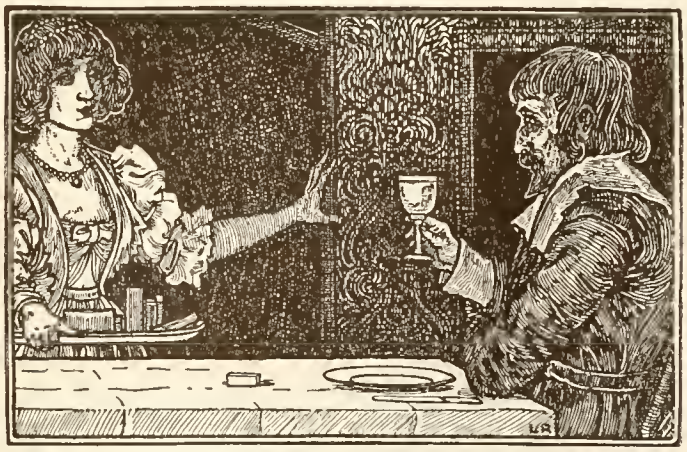
Pi. *Come good* Christian, *since we have been so loving to you, to receive you into our House this night; let us, if perhaps we may better ourselves thereby, talk with you of all things that have happened to you in your Pilgrimage.*

Chr. With a very good will, and I am glad that you are so well disposed.

Pi. *What moved you at first to betake yourself to a Pilgrims life?*

Chr. I was driven out of my Native Country, by a dreadful sound that was in mine ears, to wit, That unavoidable destruction did attend me, if I abode in that place where I was.

Pi. *But how did it happen that you came out of your Country this way?*



So when he was come in, and set down, they gave him something to drink.

CHR. It was as God would have it, for when I was under the fears of destruction, I did not know whither to go; but by chance there came a man, even to me, (as I was trembling and weeping) whose name is *Evangelist,* and he directed me to the Wicket-Gate, which else I should never have found; and so set me into the way that hath led me directly to this House.

PI. *But did you not come by the House of the Interpreter?*

CHR. Yes, and did see such things there, the remembrance of which will stick by me as long as I live; specially three things, *to wit,* How Christ, in despite of Satan, maintains his work of Grace in the heart; how the Man had sinned himself quite out of hopes of Gods mercy; and also the Dream of him that thought in his sleep the day of Judgment was come.

PI. *Why? Did you hear him tell his Dream?*

CHR. Yes, and a dreadful one it was. I thought it made my heart ake as he was telling of it; but yet I am glad I heard it.

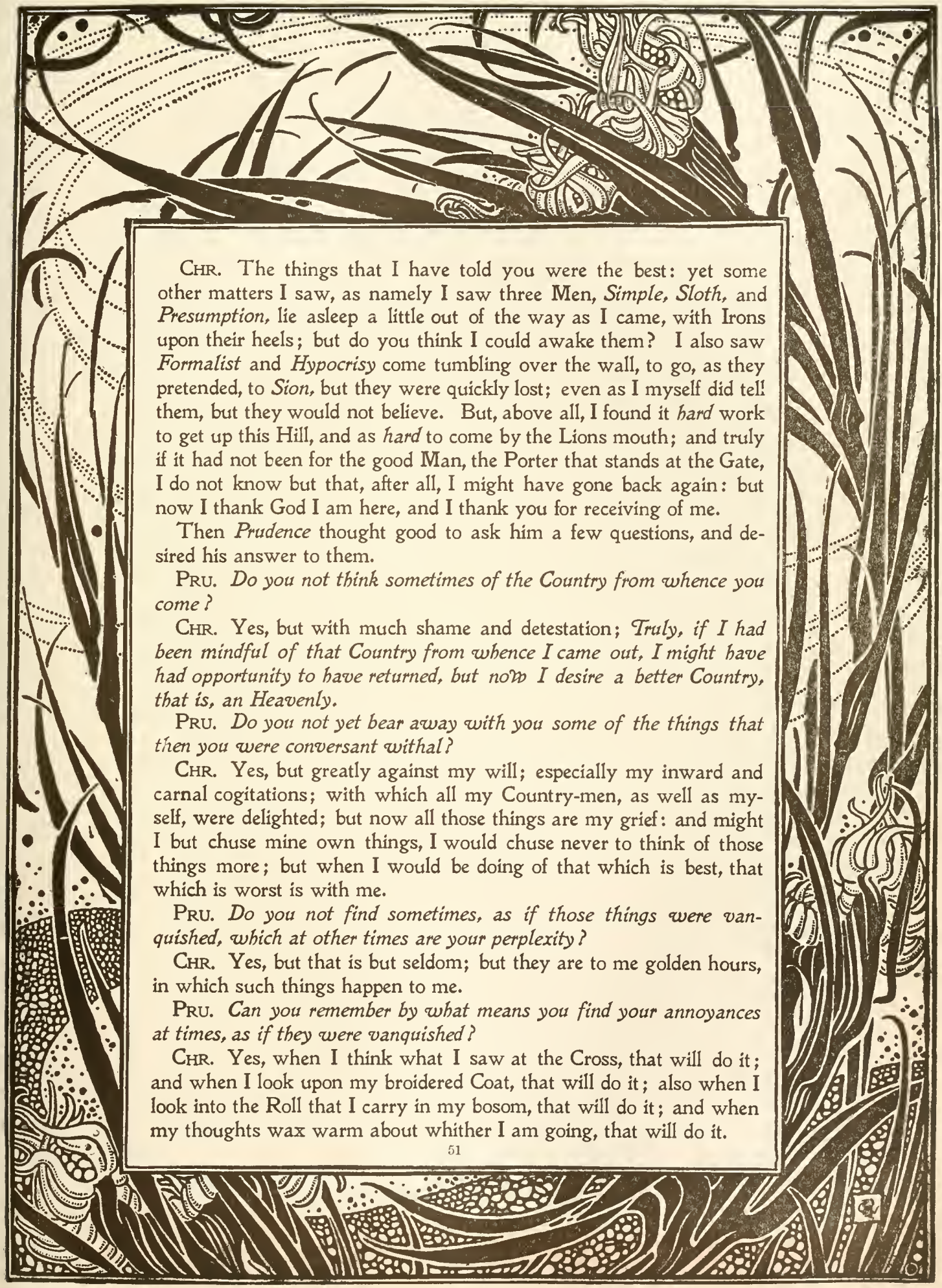
PI. *Was that all that you saw at the House of the Interpreter?*

CHR. No, he took me and had me where he shewed me a stately Palace, and how the People were clad in Gold that were in it; and how there came a venturous Man, and cut his way through the armed men that stood in the door to keep him out; and how he was bid to come in, and win eternal Glory. Methought those things did ravish my heart; I would have stayed at that good Mans house a twelvemonth, but that I knew I had further to go.

PI. *And what saw you else in the way?*

CHR. Saw! Why I went but a little further, and I saw one, as I thought in my mind, hang bleeding upon the Tree; and the very sight of him made my burden fall off my back (for I groaned under a heavy burden) but then it fell down from off me. 'Twas a strange thing to me, for I never saw such a thing before: yea, and while I stood looking up, (for then I could not forbear looking) three shining ones came to me: one of them testified that my sins were forgiven me; another stript me of my rags, and gave me this broidered Coat which you see; and the third set the mark which you see, in my forehead, and gave me this sealed Roll (and with that he plucked it out of his bosom.)

PI. *But you saw more than this, did you not?*



CHR. The things that I have told you were the best: yet some other matters I saw, as namely I saw three Men, *Simple, Sloth,* and *Presumption,* lie asleep a little out of the way as I came, with Irons upon their heels; but do you think I could awake them? I also saw *Formalist* and *Hypocrisy* come tumbling over the wall, to go, as they pretended, to *Sion,* but they were quickly lost; even as I myself did tell them, but they would not believe. But, above all, I found it *hard* work to get up this Hill, and as *hard* to come by the Lions mouth; and truly if it had not been for the good Man, the Porter that stands at the Gate, I do not know but that, after all, I might have gone back again: but now I thank God I am here, and I thank you for receiving of me.

Then *Prudence* thought good to ask him a few questions, and desired his answer to them.

PRU. *Do you not think sometimes of the Country from whence you come?*

CHR. Yes, but with much shame and detestation; *Truly, if I had been mindful of that Country from whence I came out, I might have had opportunity to have returned, but now I desire a better Country, that is, an Heavenly.*

PRU. *Do you not yet bear away with you some of the things that then you were conversant withal?*

CHR. Yes, but greatly against my will; especially my inward and carnal cogitations; with which all my Country-men, as well as myself, were delighted; but now all those things are my grief: and might I but chuse mine own things, I would chuse never to think of those things more; but when I would be doing of that which is best, that which is worst is with me.

PRU. *Do you not find sometimes, as if those things were vanquished, which at other times are your perplexity?*

CHR. Yes, but that is but seldom; but they are to me golden hours, in which such things happen to me.

PRU. *Can you remember by what means you find your annoyances at times, as if they were vanquished?*

CHR. Yes, when I think what I saw at the Cross, that will do it; and when I look upon my broidered Coat, that will do it; also when I look into the Roll that I carry in my bosom, that will do it; and when my thoughts wax warm about whither I am going, that will do it.

PRU. *And what is it that makes you so desirous to go to Mount Zion?*

CHR. Why, there I hope to see him *alive*, that did hang *dead* on the Cross; and there I hope to be rid of all those things, that to this day are in me an annoyance to me; there they say there is no death, and there I shall dwell with such Company as I like best. For to tell you truth, I love him, because I was by him eased of my burden, and I am weary of my inward sickness; I would fain be where I shall die no more, and with the Company that shall continually cry *Holy, Holy, Holy.*

Then said *Charity* to *Christian, Have you a family? are you a married man?*

CHR. I have a Wife and four small Children.

CHA. *And why did you not bring them along with you?*

CHR. Then *Christian* wept, and said, Oh how willingly would I have done it, but they were all of them utterly averse to my going on Pilgrimage.

CHA. *But you should have talked to them, and have endeavoured to have shewen them the danger of being behind.*

CHR. So I did, and told them also what God had shewed to me of the destruction of our City; but I seemed to them as one that mocked, and they believed me not.

CHA. *And did you pray to God that he would bless your counsel to them?*

CHR. Yes, and that with much affection; for you must think that my Wife and poor Children were very dear unto me.

CHA. *But did you tell them of your own sorrow, and fear of destruction? for I suppose that destruction was visible enough to you?*

CHR. Yes, over, and over, and over. They might also see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the Judgment that did hang over our heads; but all was not sufficient to prevail with them to come with me.

CHA. *But what could they say for themselves why they came not?*

CHR. Why, my Wife was afraid of losing this World; and my Children were given to the foolish delights of youth: so what by one thing, and what by another, they left me to wander in this manner alone.

CHA. *But did you not with your vain life, damp all that you by words used by way of perswasion to bring them away with you?*

CHR. Indeed I cannot commend my life; for I am conscious to myself of many failings: therein, I know also that a man by his conversation, may soon overthrow what by argument or perswasion he doth labour to fasten upon others for their good: Yet, this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on Pilgrimage. Yea, for this very thing, they would tell me I was too precise, and that I denied myself of sins (for their sakes) in which they saw no evil. Nay, I think I may say, that, if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my Neighbor.

The name of the Chamber was *Peace*.

CHA. *Indeed,* Cain *hated his Brother, because his own works were evil, and his Brother's righteous; and if thy Wife and Children have been offended with thee for this, they thereby shew themselves to be implacable to good; and thou hast delivered thy soul from their blood.*

Now I saw in my Dream, that thus they sat talking together until supper was ready. So when they had made ready, they sat down to meat; Now the Table was furnished with fat things, and with Wine that was well refined; and all their talk at the Table, was about the LORD of the Hill: As namely, about what HE had done, and wherefore HE did what HE did, and why HE had builded that House: and by what they said, I perceived that HE had been a *great Warrior,* and had fought with and slain him that had the power of Death, but not without great danger to himself, which made me love him the more.

For, as they said, and as I believe (said *Christian*) he did it with the loss of much blood; but that which put Glory of Grace into all he did, was, that he did it of pure love to his Country. And besides, there were some of them of the Household that said they had seen and

spoke with him since he did die on the Cross; and they have attested, that they had it from his own lips, that he is such a lover of poor Pilgrims, that the like is not to be found from the East to the West.

They moreover gave an instance of what they affirmed, and that was, He had stript himself of his glory that he might do this for the Poor; and that they heard him say and affirm, That he would not dwell in the Mountain of *Zion* alone. They said moreover, That he had made many Pilgrims Princes, though by nature they were Beggars born, and their original had been the Dunghil.

Thus they discoursed together till late at night, and after they had committed themselves to their Lord for Protection, they betook themselves to rest. The Pilgrim they laid in a large upper Chamber, whose window opened towards the Sunrising; the name of the Chamber was *Peace,* where he slept till break of day; and then he awoke and sang,

Where am I now! is this the love and care
Of Jesus for the men that Pilgrims are!
Thus to provide! That I should be forgiven!
And dwell already the next door to Heaven!

So in the Morning they all got up, and after some more discourse, they told him that he should not depart, till they had shewed him the *Rarities* of that place. And first they had him into the Study, where they shewed him Records of the greatest Antiquity; in which, as I remember my Dream, they shewed him first the Pedigree of the Lord of the Hill, that he was the Son of the Ancient of Days, and came by an eternal Generation. Here also was more fully recorded the Acts that he had done, and the names of many hundreds that he had taken into his service; and how he had placed them in such Habitations that could neither by length of Days, nor decays of Nature, be dissolved.

Then they read to him some of the worthy Acts that some of his Servants had done. As how they had subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the mouths of Lions, quenched the violence of Fire, escaped the edge of the Sword; out of weakness were made strong, waxed valiant in fight, and turned to flight the Armies of the *Aliens.*

Then they read again in another part of the Records of the House,

Then they read to him some of the worthy Acts that some of his Servants had done.

where it was shewed how willing their Lord was to receive into his favour any, even any, though they in time past had offered great affronts to his Person and proceedings. Here also were several other Histories of many other famous things, of all which *Christian* had a view. As of things both Ancient and Modern; together with Prophecies and Predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of Pilgrims.

The next day they took him and had him into the Armory; where they shewed him all manner of Furniture, which their Lord had provided for Pilgrims, as Sword, Shield, Helmet, Breast plate, *All Prayer,* and Shoes that would not wear out. And there was here enough of this to harness out as many men for the service of their Lord, as there be Stars in the Heaven for multitude.

They also shewed him some of the Engines with which some of his Servants had done wonderful things. They shewed him *Moses's* Rod, the Hammer and Nail with which *Jael* slew *Sisera,* the Pitchers, Trumpets, and Lamps too, with which *Gideon* put to flight the Armies of *Midian.* Then they shewed him the Ox's goad wherewith *Shangar* slew six hundred men. They shewed him also the Jaw bone with which Samson did such mighty feats; they shewed him moreover the Sling and Stone with which *David* slew *Goliah* of *Gath:* and the Sword also with which their Lord will kill the Man of Sin, in the day that he shall rise up to the prey. They shewed him besides many excellent things, with which *Christian* was much delighted. This done, they went to their rest again.

Then I saw in my Dream, that on the morrow he got up to go forwards, but they desired him to stay till the next day also, and then said they, we will, (if the day be clear,) shew you the delectable Mountains, which they said, would yet further add to his comfort, because they were nearer the desired Haven than the place where at present he was. So he consented and staid. When the Morning was up they had him to the top of the House, and bid him look South, so he did; and behold at a great distance he saw a most pleasant Mountainous Country, beautified with Woods, Vineyards, Fruits of all sorts; Flowers also, with Springs and Fountains, very delectable to behold. Then he asked the name of the Country, they said it was *Immanuels*

Land; and it is as common, said they, as this *Hill* is, to and for all the Pilgrims. And when thou comest there, from thence, said they, thou mayest see to the Gate of the Cœlestial City, as the Shepherds that live there will make appear.

Now he bethought himself of setting forward, and they were willing he should: but first, said they, let us go again into the Armory. So they did; and when he came there, they harnessed him from head to foot with what was of proof, lest perhaps he should meet with assaults in the way. He being therefore thus accoutred walketh out with his friends to the Gate, and there he asked the *Porter* if he saw any Pilgrims pass by, Then the *Porter* answered, Yes.

They had him to the top of the House, and bid him look South, so he did; and behold at a great distance he saw a most pleasant Mountainous Country.

CHR. Pray did you know him? said he.

POR. I asked his name, and he told me it was *Faithful.*

CHR. O, said *Christian,* I know him, he is my Townsman, my near Neighbor, he comes from the place where I was born: how far do you think he may be before?

POR. He is got by this time below the Hill.

CHR. Well, said *Christian,* good Porter, the Lord be with thee, and add to all thy blessings much increase, for the kindness that thou hast shewed to me.

Then he began to go forward, but *Discretion, Piety, Charity,* and

They harnessed him from head to foot with what was of proof, lest perhaps he should meet with assaults in the way.

Prudence, would accompany him down to the foot of the Hill. So they went on together, reiterating their former discourses till they came to go down the Hill. Then said *Christian,* As it was *difficult* coming up, so (so far as I can see) it is *dangerous* going down. Yes, said *Prudence,* so it is; for it is an hard matter for a man to go down into the valley of *Humiliation,* as thou art now, and to catch no slip by the way; therefore, said they, are we come out to accompany thee down the Hill. So he began to go down, but very warily, yet he caught a slip or too.

Then I saw in my Dream, that these good Companions, (when *Christian* was gone down to the bottom of the Hill,) gave him a loaf of Bread, a bottle of Wine, and a cluster of Raisins; and then he went on his way.

But now in this Valley of *Humiliation* poor *Christian* was hard put to it, for he had gone but a little way before he espied a foul *Fiend* coming over the field to meet him; his name is *Apollyon.* Then did *Christian* begin to be afraid, and to cast in his mind whether to go back, or to stand his ground. But he considered again, that he had no Armor for his back, and therefore thought that to turn the back to him might give him greater advantage with ease to pierce him with his Darts; therefore he resolved to venture, and stand his ground. For thought he, had I no more in mine eye than the saving of my life, 'twould be the best way to stand.

So he went on, and *Apollyon* met him. Now the Monster was hideous to behold, he was cloathed with scales like a Fish (and they are his pride) he had Wings like a Dragon, feet like a Bear, and out of his belly came Fire and Smoke, and his mouth was as the mouth of a Lion. When he was come up to *Christian,* he beheld him with a disdainful countenance, and thus began to question with him.

APOL. *Whence come you, and whither are you bound?*

CHR. I am come from the City of *Destruction,* which is the place of all evil, and am going to the City of *Zion.*

APOL. *By this I perceive thou art one of my Subjects, for all that Country is mine; and I am the Prince and God of it. How is it then that thou hast ran away from thy King? Were it not that I hope*

thou mayest do me more service, I would strike thee now at one blow to the ground.

CHR. I was born indeed in your Dominions, but your service was hard, and your wages such as a man could not live on, *for the wages of Sin is death;* therefore when I was come to years, I did as other considerate persons do, look out if perhaps I might mend my self.

APOL. *There is no Prince that will thus lightly lose his Subjects, neither will I as yet lose thee. But since thou complainest of thy service and wages be content to go back; what our Country will afford, I do here promise to give thee.*

CHR. But I have let myself to another, even to the King of Princes, and how can I with fairness go back with thee?

APOL. *Thou hast done in this, according to the Proverb, changed a bad for a worse: but it is ordinary for those that have professed themselves his Servants, after a while to give him the slip, and return again to me: do thou so to, and all shall be well.*

CHR. I have given him my faith, and sworn my Allegiance to him; how then can I go back from this, and not be hanged as a Traitor?

APOL. *Thou didst the same to me, and yet I am willing to pass by all, if now thou wilt yet turn again, and go back.*

CHR. What I promised thee was in my nonage; and besides, I count that the Prince under whose Banner now I stand, is able to absolve me; yea, and to pardon also what I did as to my compliance with thee: and besides, (O thou destroying *Apollyon*) to speak truth, I like his Service, his Wages, his Servants, his Government, his Company, and Country better than thine: and therefore leave off to perswade me further, I am his Servant, and I will follow him.

APOL. *Consider again when thou art in cool blood, what thou art like to meet with in the way that thou goest. Thou knowest that for the most part, his Servants come to an ill end, because they are transgressors against me, and my ways. How many of them have been put to shameful deaths! and besides, thou countest his service better than mine, whereas he never came yet from the place where he is, to deliver any that served him out of our hands; but as for me, how many times, as all the World very well knows, have I delivered, either by power or fraud, those that have faithfully served me, from him and his, though taken by them, and so I will deliver thee.*

CHR. His forbearing at present to deliver them, is on purpose to try

their love, whether they will cleave to him to the end: and as for the ill end thou sayest they come to, that is most glorious in their account. For for present deliverance, they do not much expect it; for they stay for their Glory, and then they shall have it, when their Prince comes in his, and the Glory of the Angels.

APOL. *Thou hast already been unfaithful in thy service to him, and how doest thou think to receive wages of him?*

CHR. Wherein, O *Apollyon*, have I been unfaithful to him?

APOL. *Thou didst faint at first setting out, when thou wast almost choked in the Gulf of Dispond; thou didst attempt wrong ways to be rid of thy burden, whereas thou shouldest have stayed till thy Prince had taken it off: thou didst sinfully sleep and lose thy choice thing: thou wast also almost perswaded to go back, at the sight of the Lions; and when thou talkest of thy Journey, and of what thou hast heard, and seen, thou art inwardly desirous of vain-glory in all that thou sayest or doest.*

CHR. All this is true, and much more, which thou hast left out; but the Prince whom I serve and honour, is merciful, and ready to forgive: but besides, these infirmities possessed me in thy Country, for there I suckt them in, and I have groaned under them, been sorry for them, and have obtained pardon of my Prince.

APOL. Then *Apollyon* broke out into a grievous rage, saying, *I am an Enemy to this Prince: I hate his Person, his Laws, and People: I am come out on purpose to withstand thee.*

CHR. *Apollyon* beware what you do, for I am in the King's Highway, the way of Holiness, therefore take heed to yourself.

APOL. Then *Apollyon* straddled quite over the whole breadth of the way, and said, I am void of fear in this matter, prepare thyself to die, for I swear by my Infernal Den, that thou shalt go no further, here will I spill thy soul; and with that, he threw a flaming Dart at his breast, but *Christian* had a Shield in his hand, with which he caught it, and so prevented the danger of that. Then did *Christian* draw, for he saw 'twas time to bestir him; and *Apollyon* as fast made at him, throwing Darts as thick as Hail; by the which, notwithstanding all that *Christian* could do to avoid it, *Apollyon* wounded him in his head, his hand and foot; this made *Christian* give a little back: *Apollyon* therefore followed his work amain, and *Christian* again took courage, and resisted as manfully as he could. This sore com-

bat lasted for above half a day, even till *Christian* was almost quite spent. For you must know that *Christian* by reason of his wounds, must needs grow weaker and weaker.

Then *Apollyon* espying his opportunity, began to gather up close to *Christian,* and wrestling with him, gave him a dreadful fall; and with that, *Christian's* Sword flew out of his hand. Then said *Apollyon, I am sure of thee now;* and with that, he had almost prest him to death, so that *Christian* began to despair of life. But as God would have it, while *Apollyon* was fetching of his last blow, thereby to make a full end of this good Man, *Christian* nimbly reached out his hand for his Sword, and caught it, saying, *Rejoice not against me, O mine Enemy! when I fall, I shall arise;* and with that, gave him a deadly thrust, which made him give back, as one that had received his mortal wound: *Christian* perceiving that, made at him again, saying, *Nay, in all these things we are more than Conquerors, through him that loved us.* And with that, *Apollyon* spread forth his Dragon's wings, and sped him away, that *Christian* saw him no more.

In this Combat no man can imagine, unless he had seen and heard as I did, what yelling, and hideous roaring *Apollyon* made all the time of the fight, he spake like a Dragon: and on the other side, what sighs and groans brast from *Christian's* heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded *Apollyon* with his two edged Sword, then indeed he did smile, and look upward: but 'twas the dreadfullest sight that ever I saw.

So when the Battle was over, *Christian* said, I will here give thanks to him that hath delivered me out of the mouth of the Lion; to him that did help me against *Apollyon:* and so he did, saying,

Great Beelzebub, *the Captain of this Fiend,*
Design'd my ruin; therefore to this end
He sent him harnest out, and he with rage
That Hellish was, did fiercely me engage:
But blessed Michael *helped me, and I*
By dint of Sword, did quickly make him fly:
Therefore to him let me give lasting praise,
And thank and bless his holy name always.

Rejoice not against me, O mine Enemy! when I fall, I shall arise.

Then there came to him an hand, with some of the leaves of the Tree of Life.

Then there came to him an hand, with some of the leaves of the Tree of Life, the which *Christian* took, and applied to the wounds that he had received in the Battle, and was healed immediately. He also sat down in that place to eat Bread, and to drink of the Bottle that was given him a little before; so being refreshed, he addressed himself to his Journey, with his Sword drawn in his hand, for he said, I know not but some other Enemy may be at hand. But he met with no other affront from *Apollyon,* quite through this Valley.

Now at the end of this Valley, was another, called the Valley of the *Shadow of Death,* and *Christian* must needs go through it, because the way to the Cœlestial City lay through the midst of it. Now this Valley is a very solitary place. The Prophet *Jeremiah* thus describes it, *A Wilderness, a Land of Desarts, and of Pits, a Land of Drought, and of the shadow of death, a Land that no man* (but a Christian) *passeth through, and where no man dwelt.*

Now here *Christian* was worse put to it than in his fight with *Apollyon,* as by the sequel you shall see.

I saw then in my Dream, that when *Christian* was got to the

Borders of the Shadow of Death, there met him two Men, Children of them that brought up an evil report of the good Land, making haste to go back: to whom *Christian* spake as follows,

CHR. *Whither are you going?*

MEN. They said, Back, back; and we would have you to do so too, if either life or peace is prized by you.

CHR. *Why? what's the matter? said* Christian.

MEN. Matter! said they; we were going that way as you are going, and went as far as we durst; and indeed we were almost past coming back, for had we gone a little further, we had not been here to bring the news to thee.

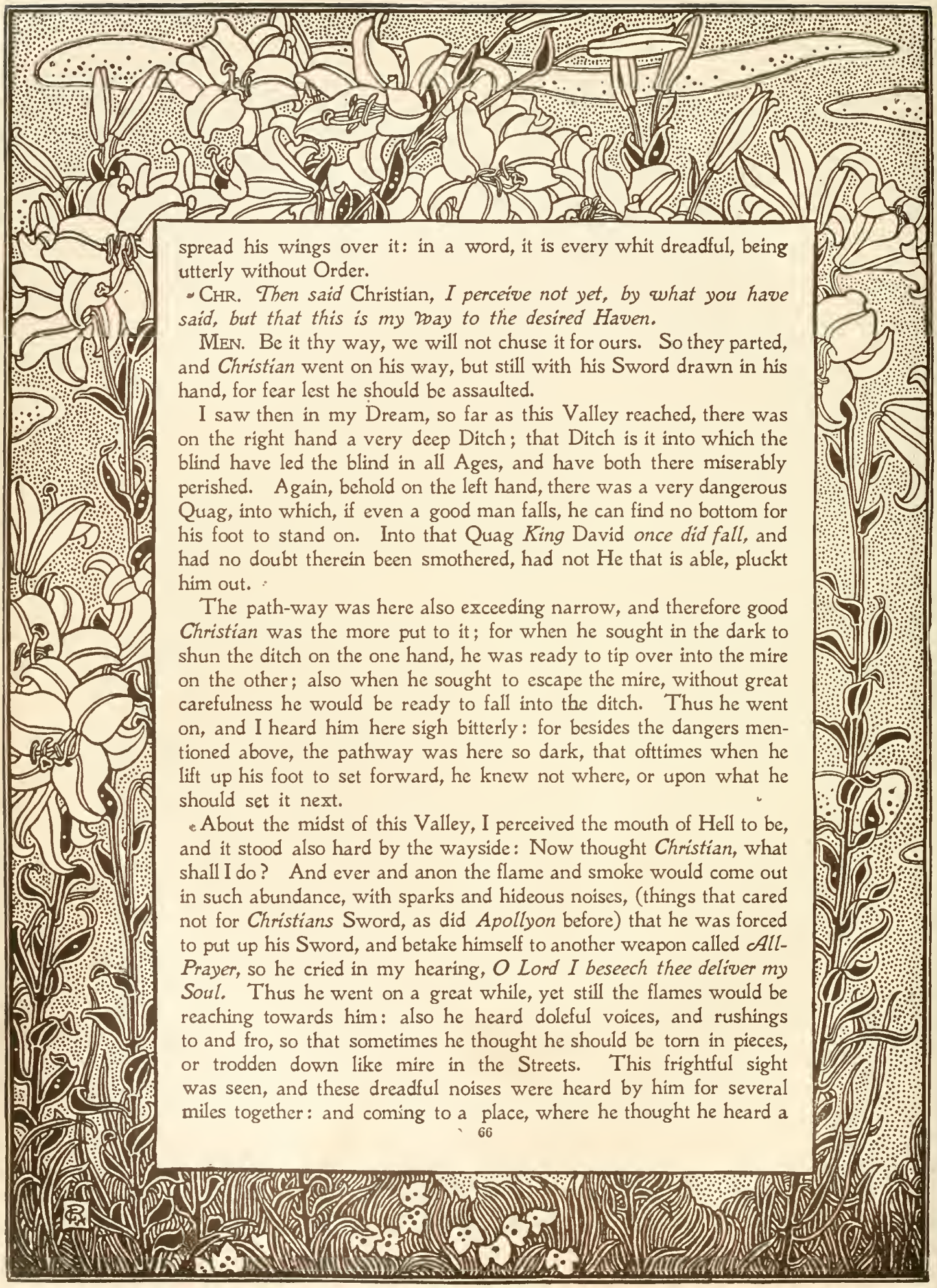
CHR. *But what have you met with, said* Christian?

MEN. Why we were almost in the Valley of the Shadow of Death, but that by good hap we looked before us, and saw the danger before we came to it.

CHR. *But what have you seen, said* Christian?

MEN. Seen! why the Valley itself, which is as dark as pitch; we also saw there the Hobgoblins, Satyrs, and Dragons of the Pit: we heard also in that Valley a continual howling and yelling, as of a People under unutterable misery, who there sat bound in affliction and Irons: and over that Valley hangs the discouraging Clouds of confusion; death also doth always

They said, Back, back.



spread his wings over it: in a word, it is every whit dreadful, being utterly without Order.

CHR. *Then said* Christian, *I perceive not yet, by what you have said, but that this is my Way to the desired Haven.*

MEN. Be it thy way, we will not chuse it for ours. So they parted, and *Christian* went on his way, but still with his Sword drawn in his hand, for fear lest he should be assaulted.

I saw then in my Dream, so far as this Valley reached, there was on the right hand a very deep Ditch; that Ditch is it into which the blind have led the blind in all Ages, and have both there miserably perished. Again, behold on the left hand, there was a very dangerous Quag, into which, if even a good man falls, he can find no bottom for his foot to stand on. Into that Quag *King* David *once did fall,* and had no doubt therein been smothered, had not He that is able, pluckt him out.

The path-way was here also exceeding narrow, and therefore good *Christian* was the more put to it; for when he sought in the dark to shun the ditch on the one hand, he was ready to tip over into the mire on the other; also when he sought to escape the mire, without great carefulness he would be ready to fall into the ditch. Thus he went on, and I heard him here sigh bitterly: for besides the dangers mentioned above, the pathway was here so dark, that ofttimes when he lift up his foot to set forward, he knew not where, or upon what he should set it next.

About the midst of this Valley, I perceived the mouth of Hell to be, and it stood also hard by the wayside: Now thought *Christian,* what shall I do? And ever and anon the flame and smoke would come out in such abundance, with sparks and hideous noises, (things that cared not for *Christians* Sword, as did *Apollyon* before) that he was forced to put up his Sword, and betake himself to another weapon called *All-Prayer,* so he cried in my hearing, *O Lord I beseech thee deliver my Soul.* Thus he went on a great while, yet still the flames would be reaching towards him: also he heard doleful voices, and rushings to and fro, so that sometimes he thought he should be torn in pieces, or trodden down like mire in the Streets. This frightful sight was seen, and these dreadful noises were heard by him for several miles together: and coming to a place, where he thought he heard a

About the midst of this Valley, I perceived the mouth of Hell to be.

company of *Fiends* coming forward to meet him, he stopt, and began to muse what he had best to do. Sometimes he had half a thought to go back. Then again he thought he might be half way through the Valley; he remembred also how he had already vanquished many a danger: and that the danger of going back might be much more than for to go forward; so he resolved to go on. Yet the *Fiends* seemed to come nearer and nearer; but when they were come even almost at him, he cried out with a most vehement voice, *I will walk in the strength of the Lord God;* so they gave back, and came no further.

One thing I would not let slip, I took notice that now poor *Christian* was so confounded, that he did not know his own voice; and thus I perceived it. Just when he was come over against the mouth of the burning Pit, one of the wicked ones got behind him, and stept up softly to him, and whisperingly suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind. This put *Christian* more to it than anything that he met with before, even to think that he should now blaspheme him that he loved so much before; yet could he have helped it, he would not have done it: but he had not the discretion neither to stop his ears, nor to know from whence those blasphemies came.

Yet the Fiends seemed to come nearer and nearer.

When *Christian* had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him, saying, *Though I walk through the valley of the shadow of death, I will fear none ill, for thou art with me.*

Then was he glad, and that for these reasons:

And by and by, the day broke: then said Christian, He hath turned the shadow of death into the morning.

First, Because he gathered from thence that some who feared God were in this Valley as well as himself.

Secondly, For that he perceived God was with them, though in that dark and dismal state; and why not, thought he, with me? though by reason of the impediment that attends this place, I cannot perceive it.

Thirdly, For that he hoped (could he overtake them) to have company by and by. So he went on, and called to him that was before, but he knew not what to answer, for that he also thought himself to be alone. And by and by, the day broke: then said *Christian, He hath turned the shadow of death into the morning.*

Now morning being come, he looked back, not of desire to return, but to see, by the light of the day, what hazards he had gone through in the dark. So he saw more perfectly the Ditch that was on the one hand, and the Quag that was on the other; also how narrow the way was which lay betwixt them both; also now he saw the Hobgoblins, and Satyrs, and Dragons of the Pit, but all afar off; for after break of day, they came not nigh; yet they were discovered to him, according to that which is written, *He discovereth deep things out of darkness, and bringeth out to light the shadow of death.*

Now was *Christian* much affected with his deliverance from all the dangers of his solitary way, which dangers, though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him. And about this time the Sun was rising, and this was another mercy to *Christian:* for you must

I espied a little before me a Cave, where two Giants, Pope and Pagan, dwelt.

note, that though the first part of the Valley of the Shadow of death was dangerous, yet this second part which he was yet to go, was, if possible, far more dangerous: for from the place where he now stood, even to the end of the Valley, the way was all along set so full of Snares, Traps, Gins, and Nets here, and so full of Pits, Pitfalls, deep Holes and Shelvings down there, that had it now been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away; but as I said, just now the Sun was rising. Then said he, *His candle shineth on my head, and by his light I go through darkness.*

In this light therefore he came to the end of the Valley. Now I saw in my Dream, that at the end of this Valley lay blood, bones, ashes, and mangled bodies of men, even of Pilgrims that had gone this way formerly: And while I was musing what should be the reason, I espied a little before me a Cave, where two Giants, *Pope* and *Pagan*, dwelt in old time, by whose Power and Tyranny the Men whose bones, blood, ashes, &c. lay there, were cruelly put to death. But by this place *Christian* went without much danger, whereat I somewhat wondered; but I have learnt since, that *Pagan* has been dead many a day; and as for the other, though he be yet alive, he is by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy, and stiff in his joints, that he can now do little more than sit in his Cave's mouth, grinning at Pilgrims as they go by, and biting his nails, because he cannot come at them.

So I saw that *Christian* went on his way, yet at the sight of the *old Man,* that sat in the mouth of the *Cave,* he could not tell what to think, specially because he spake to him, though he could not go after him; saying, *You will never mend, till more of you be burned:* but he held his peace, and set a good face on't, and so went by, and catcht no hurt. Then sang *Christian,*

O world of wonders! (I can say no less)
That I should be preserv'd in that distress
That I have met with here! O blessed be
That hand that from it hath delivered me!
Dangers in darkness, Devils, Hell, and Sin,
Did compass me, while I this Vale was in:

He suddenly stumbled and fell, and could not rise again, until Faithful came up to help him.

Yea, Snares, and Pits, and Traps, and Nets did lie
My path about, that worthless silly I
Might have been catch't, intangled, and cast down:
But since I live, let JESUS *wear the Crown.*

Now as *Christian* went on his way, he came to a little ascent, which was cast up on purpose that Pilgrims might see before them: up there therefore *Christian* went, and looking forward he saw *Faithful* before him, upon his Journey. Then said *Christian* aloud, Ho, ho, So-ho; stay and I will be your Companion. At that *Faithful* looked behind him, to whom *Christian* cried again, Stay, stay, till I come up to you. But *Faithful* answered, No, I am upon my life, and the Avenger of Blood is behind me. At this *Christian* was somewhat moved, and putting to all his strength, he quickly got up with *Faithful,* and did also overrun him, so the *last was first.* Then did *Christian* vain-gloriously smile, because he had gotten the start of his Brother: but not taking good heed to his feet, he suddenly stumbled and fell, and could not rise again, until *Faithful* came up to help him.

Then I saw in my Dream, they went very lovingly on together;

and had sweet discourse of all things that had happened to them in their Pilgrimage; and thus *Christian* began.

CHR. *My honoured and well beloved Brother* Faithful, *I am glad that I have overtaken you; and that God has so tempered our spirits, that we can walk as Companions in this so pleasant a path.*

FAITH. I had thought dear friend, to have had your company quite from our Town, but you did get the start of me; wherefore I was forced to come thus much of the way alone.

CHR. *How long did you stay in the City of* Destruction, *before you set out after me on your Pilgrimage?*

FAITH. Till I could stay no longer; for there was great talk presently after you was gone out, that our City would in short time with Fire from Heaven be burned down to the ground.

CHR. *What! Did your Neighbors talk so?*

FAITH. Yes, 'twas for a while in every body's mouth.

CHR. *What, and did no more of them but you come out to escape the danger?*

FAITH. Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it. For in the heat of the discourse, I heard some of them deridingly speak of you, and of your desperate Journey, (for so they call this your Pilgrimage) but I did believe, and do still, that the end of our City will be with Fire and Brimstone from above: and therefore I have made mine escape.

CHR. *Did you hear no talk of Neighbor* Pliable?

FAITH. Yes *Christian,* I heard that he followed you till he came at the Slough of *Dispond,* where, as some said, he fell in; but he would not be known to have so done: but I am sure he was soundly bedabbled with that kind of dirt.

CHR. *And what said the Neighbors to him?*

FAITH. He hath, since his going back, been had greatly in derision, and that among all sorts of People: some do mock and despise him, and scarce will any set him on work. He is now seven times worse than if he had never gone out of the City.

CHR. *But why should they be so set against him, since they also despise the way that he forsook?*

FAITH. O, they say, Hang him, he is a Turn-Coat, he was not

I met with one whose name was Wanton, that had like to have done me a mischief.

true to his profession. I think God has stirred up even his Enemies to hiss at him, and make him a Proverb, because he hath forsaken the way.

CHR. *Had you no talk with him before you came out?*

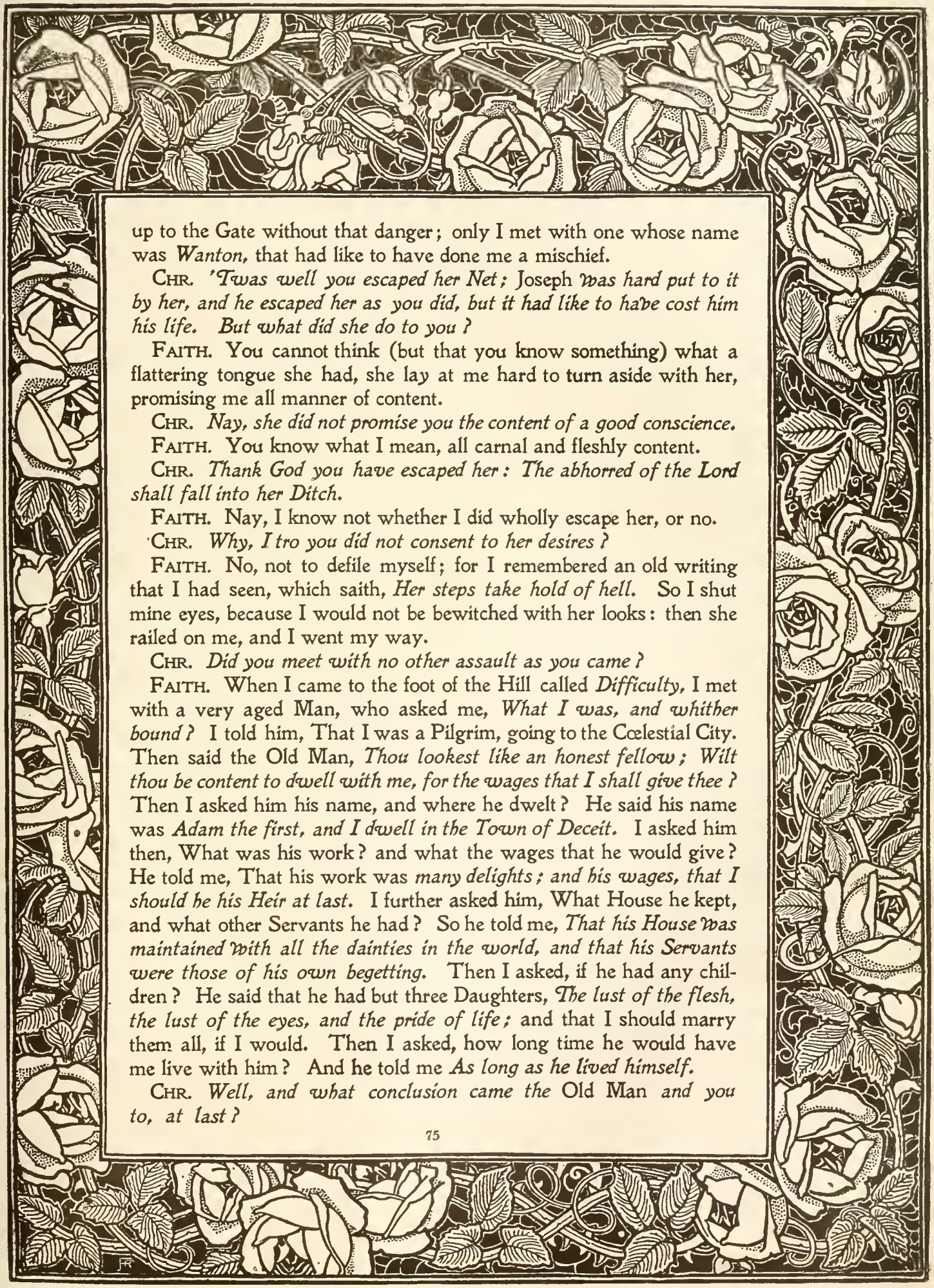
FAITH. I met him once in the Streets, but he leered away on the other side, as one ashamed of what he had done; so I spake not to him.

CHR. *Well, at my first setting out, I had hopes of that Man; but now I fear he will perish in the overthrow of the City, for it is happened to him, according to the true Proverb, The Dog is turned to his Vomit again, and the Sow that was washed to her wallowing in the mire.*

FAITH. They are my fears of him too. But who can hinder that which will be?

CHR. Well Neighbor *Faithful,* said *Christian,* let us leave him; and talk of things that more immediately concern ourselves. *Tell me now, what you have met with in the way as you came; for I know you have met with some things, or else it may be writ for a wonder.*

FAITH. I escaped the Slough that I perceive you fell into, and got



up to the Gate without that danger; only I met with one whose name was *Wanton,* that had like to have done me a mischief.

CHR. *'Twas well you escaped her Net; Joseph was hard put to it by her, and he escaped her as you did, but it had like to have cost him his life. But what did she do to you?*

FAITH. You cannot think (but that you know something) what a flattering tongue she had, she lay at me hard to turn aside with her, promising me all manner of content.

CHR. *Nay, she did not promise you the content of a good conscience.*

FAITH. You know what I mean, all carnal and fleshly content.

CHR. *Thank God you have escaped her: The abhorred of the Lord shall fall into her Ditch.*

FAITH. Nay, I know not whether I did wholly escape her, or no.

CHR. *Why, I tro you did not consent to her desires?*

FAITH. No, not to defile myself; for I remembered an old writing that I had seen, which saith, *Her steps take hold of hell.* So I shut mine eyes, because I would not be bewitched with her looks: then she railed on me, and I went my way.

CHR. *Did you meet with no other assault as you came?*

FAITH. When I came to the foot of the Hill called *Difficulty,* I met with a very aged Man, who asked me, *What I was, and whither bound?* I told him, That I was a Pilgrim, going to the Cœlestial City. Then said the Old Man, *Thou lookest like an honest fellow; Wilt thou be content to dwell with me, for the wages that I shall give thee?* Then I asked him his name, and where he dwelt? He said his name was *Adam the first, and I dwell in the Town of Deceit.* I asked him then, What was his work? and what the wages that he would give? He told me, That his work was *many delights; and his wages, that I should be his Heir at last.* I further asked him, What House he kept, and what other Servants he had? So he told me, *That his House was maintained with all the dainties in the world, and that his Servants were those of his own begetting.* Then I asked, if he had any children? He said that he had but three Daughters, *The lust of the flesh, the lust of the eyes, and the pride of life;* and that I should marry them all, if I would. Then I asked, how long time he would have me live with him? And he told me *As long as he lived himself.*

CHR. *Well, and what conclusion came the* Old Man *and you to, at last?*

FAITH. Why, at first, I found myself somewhat inclinable to go with the Man, for I thought he spake very fair; But looking in his forehead as I talked with him, I saw there written, *Put off the old Man with his deeds.*

CHR. *And how then?*

FAITH. Then it came burning hot into my mind, whatever he said, and however he flattered, when he got me home to his House, he would sell me for a Slave. So I bid him forbear to talk, for I would not come near the door of his House. Then he reviled me, and told me that he would send such a one after me, that should make my way bitter to my Soul. So I turned to go away from him: but just as I turned myself to go thence, I felt him take hold of my flesh, and give me such a deadly twitch back, that I thought he had pull'd part of me after himself. This made me cry, *O wretched Man!* So I went on my way up the Hill.

Now when I had got about half way up, I looked behind me, and saw one coming after me, swift as the wind; so he overtook me just about the place where the Settle stands.

CHR. *Just there,* said Christian, *did I sit down to rest me; but, being overcome with sleep, I there lost this Roll out of my bosom.*

FAITH. But good Brother hear me out: So soon as the Man overtook me, he was but a word and a blow: for down he knockt me, and laid me for dead. But when I was a little come to myself again, I asked him wherefore he served me so? he said, Because of my secret inclining to *Adam the first;* and with that, he strook me another deadly blow on the breast, and beat me down backward, so I lay at his foot as dead as before. So when I came to myself again, I cried him mercy; but he said, I know not how to show mercy, and with that knockt me down again. He had doubtless made an end of me, but that one came by, and bid him forbear.

CHR. *Who was that, that bid him forbear?*

FAITH. I did not know him at first, but as he went by, I perceived the holes in his hands, and his side; then I concluded that he was our Lord. So I went up the Hill.

CHR. *That Man that overtook you, was* Moses. *He spareth none, neither knoweth he how to shew mercy to those that transgress his Law.*

Just as I turned myself to go thence, I felt him take hold of my flesh, and give me such a deadly twitch back, that I thought he had pull'd part of me after himself.

FAITH. I know it very well, it was not the first time that he has met with me. 'Twas he that came to me when I dwelt securely at home, and that told me, He would burn my House over my head if I staid there.

CHR. *But did not you see the House that stood there on the top of that Hill, on the side of which* Moses *met you?*

FAITH. Yes, and the Lions too, before I came at it; but for the Lions, I think they were asleep, for it was about Noon; and because I had so much of the day before me, I passed by the Porter, and came down the Hill.

CHR. *He told me indeed that he saw you go by; but I wish you had called at the House; for they would have shewed you so many Rarities, that you would scarce have forgot them to the day of your death. But pray tell me, Did you meet nobody in the Valley of* Humility?

FAITH. Yes, I met with one *Discontent,* who would willingly have perswaded me to go back again with him: his reason was, for that

the Valley was altogether without *Honour.* He told me moreover, that there to go was the way to disobey all my Friends, as *Pride, Arrogancy, Self-Conceit, Worldly Glory,* with others, who he knew, as he said, would be very much offended, if I made such a Fool of myself as to wade through this Valley.

CHR. *Well, and how did you answer him?*

FAITH. I told him, That although all these that he named might claim kindred of me, and that rightly, (for indeed they were my Relations, *according to the flesh*) yet since I became a Pilgrim, they have disowned me, as I also have rejected them; and therefore they were to me now no more than if they had never been of my Lineage. I told him moreover, that as to this Valley, he had quite mis-represented the thing: *for before Honour is Humility, and a haughty spirit before a fall.* Therefore said I, I had rather go through this Valley to the Honour that was so accounted by the wisest, than chuse that which he esteemed most worth our affections.

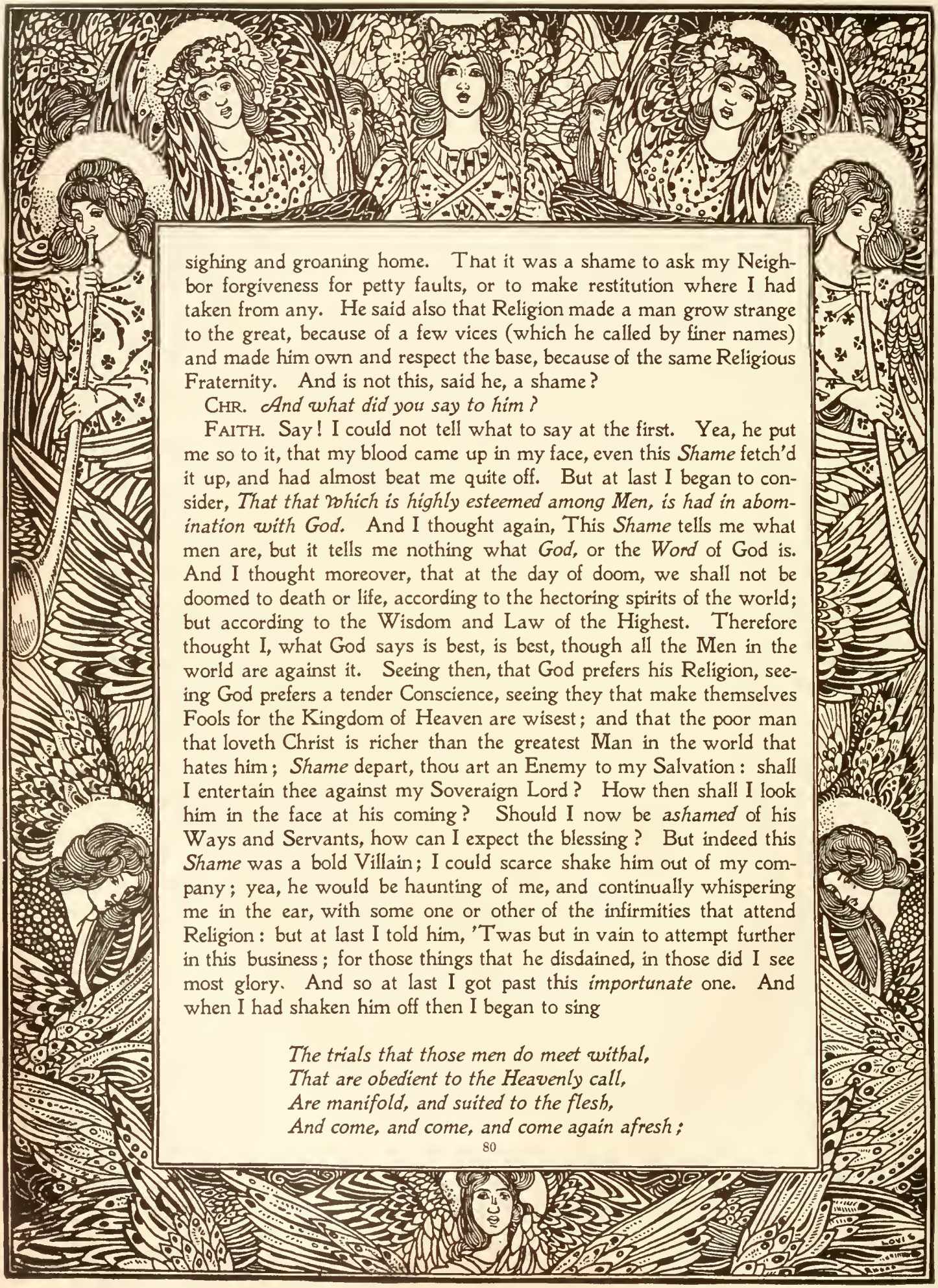
CHR. *Met you with nothing else in that Valley?*

FAITH. Yes, I met with *Shame.* But of all the Men that I met with in my Pilgrimage, he I think bears the wrong name: the other would be said nay, after a little argumentation, (and somewhat else) but this boldfaced *Shame,* would never have done.

CHR. *Why, what did he say to you?*

FAITH. What! why he objected against Religion itself; he said it was a pitiful low sneaking business for a Man to mind Religion; he said that a tender conscience was an unmanly thing, and that for a Man to watch over his words and ways, so as to tye up himself from that hectoring liberty that the brave spirits of the times accustom themselves unto, would make me the Ridicule of the times. He objected also, that but few of the Mighty, Rich, or Wise, were ever of my opinion; nor any of them, neither, before they were perswaded to be Fools, and to be of a voluntary fondness to venture the loss of all, *for no body else knows what.* He moreover objected the base and low estate and condition of those that were chiefly the Pilgrims of the times in which they lived: also their ignorance, and want of understanding in all natural Science. Yea, he did hold me to it at that rate also about a great many more things than here I relate; as, that it was a *shame* to sit whining and mourning under a Sermon, and a *shame* to come

That Man that overtook you, was Moses. He spareth none, neither knoweth he how to shew mercy to those that transgress his Law.

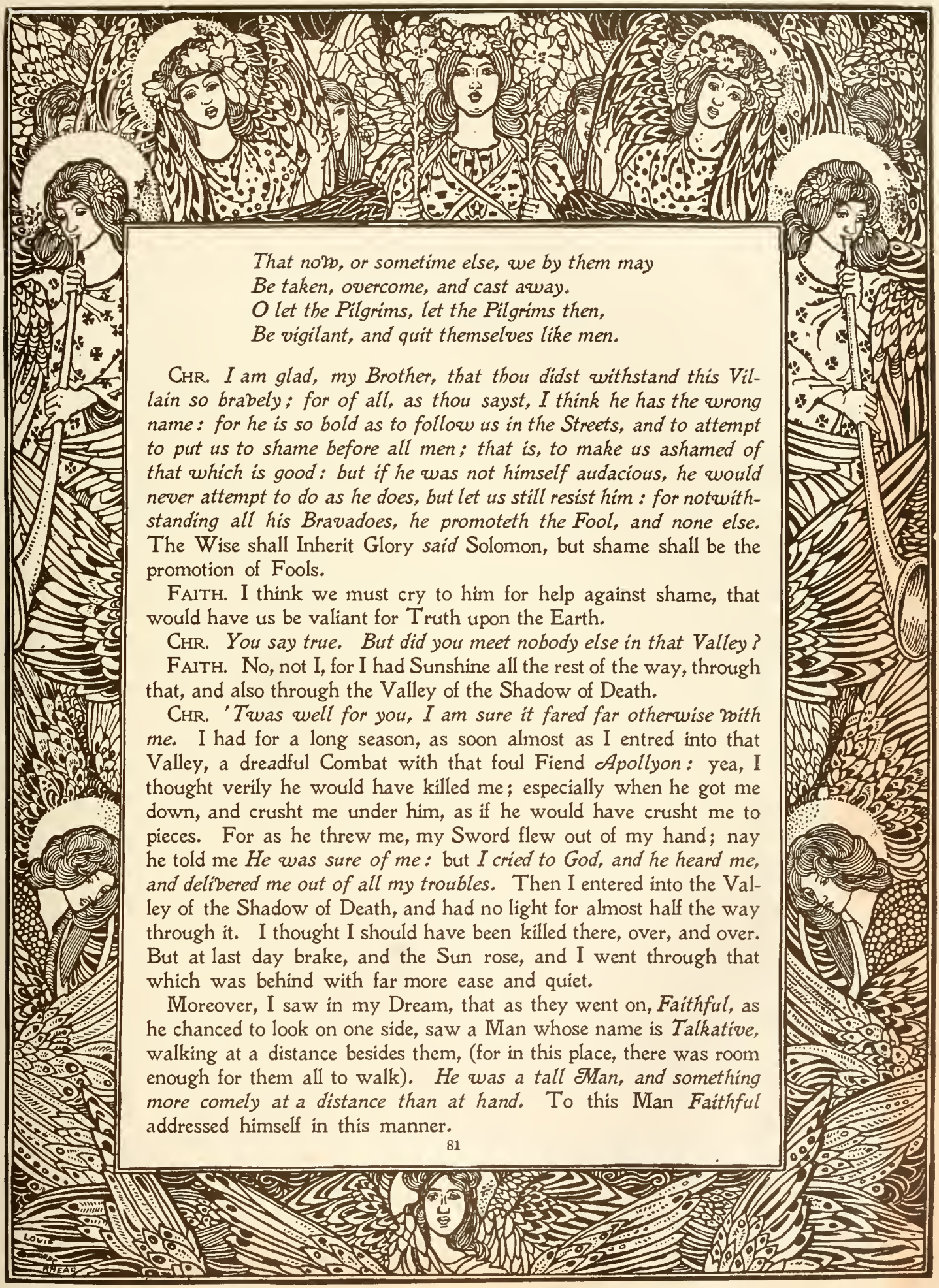


sighing and groaning home. That it was a shame to ask my Neighbor forgiveness for petty faults, or to make restitution where I had taken from any. He said also that Religion made a man grow strange to the great, because of a few vices (which he called by finer names) and made him own and respect the base, because of the same Religious Fraternity. And is not this, said he, a shame?

CHR. *And what did you say to him?*

FAITH. Say! I could not tell what to say at the first. Yea, he put me so to it, that my blood came up in my face, even this *Shame* fetch'd it up, and had almost beat me quite off. But at last I began to consider, *That that which is highly esteemed among Men, is had in abomination with God.* And I thought again, This *Shame* tells me what men are, but it tells me nothing what *God,* or the *Word* of God is. And I thought moreover, that at the day of doom, we shall not be doomed to death or life, according to the hectoring spirits of the world; but according to the Wisdom and Law of the Highest. Therefore thought I, what God says is best, is best, though all the Men in the world are against it. Seeing then, that God prefers his Religion, seeing God prefers a tender Conscience, seeing they that make themselves Fools for the Kingdom of Heaven are wisest; and that the poor man that loveth Christ is richer than the greatest Man in the world that hates him; *Shame* depart, thou art an Enemy to my Salvation: shall I entertain thee against my Soveraign Lord? How then shall I look him in the face at his coming? Should I now be *ashamed* of his Ways and Servants, how can I expect the blessing? But indeed this *Shame* was a bold Villain; I could scarce shake him out of my company; yea, he would be haunting of me, and continually whispering me in the ear, with some one or other of the infirmities that attend Religion: but at last I told him, 'Twas but in vain to attempt further in this business; for those things that he disdained, in those did I see most glory. And so at last I got past this *importunate* one. And when I had shaken him off then I began to sing

The trials that those men do meet withal,
That are obedient to the Heavenly call,
Are manifold, and suited to the flesh,
And come, and come, and come again afresh;



That now, or sometime else, we by them may
Be taken, overcome, and cast away.
O let the Pilgrims, let the Pilgrims then,
Be vigilant, and quit themselves like men.

CHR. *I am glad, my Brother, that thou didst withstand this Villain so bravely; for of all, as thou sayst, I think he has the wrong name: for he is so bold as to follow us in the Streets, and to attempt to put us to shame before all men; that is, to make us ashamed of that which is good: but if he was not himself audacious, he would never attempt to do as he does, but let us still resist him: for notwithstanding all his Bravadoes, he promoteth the Fool, and none else.* The Wise shall Inherit Glory *said* Solomon, but shame shall be the promotion of Fools.

FAITH. I think we must cry to him for help against shame, that would have us be valiant for Truth upon the Earth.

CHR. *You say true. But did you meet nobody else in that Valley?*

FAITH. No, not I, for I had Sunshine all the rest of the way, through that, and also through the Valley of the Shadow of Death.

CHR. *'Twas well for you, I am sure it fared far otherwise with me.* I had for a long season, as soon almost as I entred into that Valley, a dreadful Combat with that foul Fiend *Apollyon:* yea, I thought verily he would have killed me; especially when he got me down, and crusht me under him, as if he would have crusht me to pieces. For as he threw me, my Sword flew out of my hand; nay he told me *He was sure of me:* but *I cried to God, and he heard me, and delivered me out of all my troubles.* Then I entered into the Valley of the Shadow of Death, and had no light for almost half the way through it. I thought I should have been killed there, over, and over. But at last day brake, and the Sun rose, and I went through that which was behind with far more ease and quiet.

Moreover, I saw in my Dream, that as they went on, *Faithful,* as he chanced to look on one side, saw a Man whose name is *Talkative,* walking at a distance besides them, (for in this place, there was room enough for them all to walk). *He was a tall Man, and something more comely at a distance than at hand.* To this Man *Faithful* addressed himself in this manner.

FAITH. *Friend, Whither away? Are you going to the Heavenly Country?*

TALK. I am going to that same place.

FAITH. *That is well; then I hope we may have your good Company.*

TALK. With a very good will will I be your Companion.

FAITH. *Come on then, and let us go together, and let us spend our time in discoursing of things that are profitable.*

TALK. To talk of things that are good, to me is very acceptable, with you, or with any other; and I am glad that I have met with those that incline to so good a work. For to speak the truth, there are but few that care thus to spend their time (as they are in their travels), but chuse much rather to be speaking of things to no profit, and this hath been a trouble to me.

FAITH. *That is indeed a thing to be lamented; for what things so worthy of the use of the tongue and mouth of men on Earth, as are the things of the God of Heaven?*

TALK. I like you wonderful well, for your saying is full of conviction; and I will add, What thing so pleasant, and what so profitable, as to talk of the things of God?

What things so pleasant? (that is, if a man hath any delight in things that are wonderful) for instance, if a man doth delight to talk of the History or Mystery of things, or if a man doth love to talk of Miracles, Wonders, or Signs, where shall he find things recorded so delightful, and so sweetly penned, as in the holy Scripture?

FAITH. *That's true: but to be profited by such things in our talk should be that which we design.*

TALK. That is it that I said: for to *talk* of such things is most profitable, for by so doing, a Man may get knowledge of many things, as of the vanity of earthly things, and the benefit of things above: (thus in general) but more particularly, by this a man may learn the necessity of the New-birth, the insufficiency of our works, the need of Christs righteousness, etc. Besides, by this a man may learn by *talk*, what it is to repent, to believe, to pray, to suffer, or the like: by this also a Man may learn what are the great promises and consolations of the Gospel, to his own comfort. Further, by this a Man may learn to refute false opinions, to vindicate the truth, and also to instruct the ignorant.

FAITH. *All this is true, and glad am I to hear these things from you.*

TALK. Alas! the want of this is the cause that so few understand the need of Faith, and the necessity of a work of Grace in their Soul, in order to eternal life; but ignorantly live in the works of the Law, by which a man can by no means obtain the Kingdom of Heaven.

FAITH. *But by your leave, Heavenly knowledge of these, is the gift of God; no man attaineth to them by human industry, or only by the talk of them.*

TALK. All this I know very vell, for a man can receive nothing except it be given him from Heaven; all is of Grace, not of works: I could give you an hundred Scriptures for the confirmation of this.

FAITH. *Well, then, said* Faithful, *what is that one thing, that we shall at this time found our discourse upon?*

TALK. What you will: I will talk of things Heavenly, or things Earthly; things Moral, or things Evangelical; things Sacred, or things Prophane; things past, or things to come; things foreign, or things at home; things more Essential, or things Circumstantial; provided that all be done to our profit.

FAITH. Now did *Faithful* begin to wonder; and stepping to Christian, (for he walked all this while by himself,) he said to him, (but softly) *What a Brave Companion have we got! Surely this man will make a very excellent Pilgrim.*

CHR. At this *Christian* modestly smiled, and said, This man with whom you are so taken, will beguile with this tongue of his, twenty of them that know him not.

FAITH. *Do you know him then?*

CHR. Know him! Yes, better than he knows himself.

FAITH. *Pray what is he?*

CHR. His name is *Talkative,* he dwelleth in our Town; I wonder that you should be a stranger to him, only I consider that our Town is large.

FAITH. *Whose son is he? And whereabout doth he dwell?*

CHR. He is the son of one *Saywell,* he dwelt in *Prating-row;* and he is known of all that are acquainted with him, by the name of *Talkative* in *Prating-row:* and notwithstanding his fine tongue, he is but a sorry fellow.

FAITH. *Well, he seems to be a very pretty man.*

This man is for any company, and for any talk; as he talketh now with you, so will he talk when he is on the Ale-bench: and the more drink he hath in his crown, the more of these things he hath in his mouth.

CHR. That is, to them that have not thorough acquaintance with him, for he is best abroad, near home he is ugly enough: your saying, That he is a *pretty man,* brings to my mind what I have observed in the work of the Painter, whose Pictures shew best at a distance; but very near, more unpleasing.

FAITH. *But I am ready to think you do but jest, because you smiled.*

CHR. God forbid that I should *jest,* (though I smiled) in this matter, or that I should accuse any falsely; I will give you a further discovery of him: This man is for any company, and for any *talk;* as he *talketh now* with you, so will he *talk* when he is on the *Ale-bench:* and the more drink he hath in his crown, the more of these things he hath in his mouth. Religion hath no place in his heart, or house, or conversation; all he hath, lieth in his *tongue,* and his Religion is to make a noise *therewith.*

FAITH. *Say you so! Than am I in this man greatly deceived.*

CHR. Deceived! you may be sure of it. Remember the Proverb, *They say and do not; but the Kingdom of God is not in word, but in power.* He *talketh* of Prayer, of Repentance, of Faith, and of the New Birth: but he knows but only to *talk* of them. I have been in his Family, and have observed him both at home and abroad; and I know what I say of him is the truth. His house is as empty of Religion, *as the white of an Egg is of savour.* There is there neither Prayer, nor sign of Repentance for sin: yea, the brute in his kind serves God far better than he. He is the very stain, reproach, and shame of Religion to all that know him; it can hardly have a good word in all that end of the Town where he dwells, through him. Thus say the common People that know him, *A* Saint *abroad, and a* Devil *at home.* His poor Family finds it so, he is such a *churl,* such a railer at, and so unreasonable with his Servants, that they neither know how to do for, or speak to him. Men that have any dealings with him, say 'tis better to deal with a Turk then with him, for fairer dealing they shall have at their hands. This *Talkative,* if it be possible, will go beyond them, defraud, beguile, and over-reach them. Besides, he brings up his Sons to follow his steps; and if he findeth in any of them *a foolish timorousness* (for so he calls the first appearance of a tender conscience) he calls them fools

and blockheads; and by no means will employ them in much, or speak to their commendations before others. For my part I am of opinion, that he has by his wicked life caused many to stumble and fall; and will be, if God prevent not, the ruin of many more.

FAITH. *Well, my Brother, I am bound to believe you; not only because you say you know him, but also because like a Christian, you make your reports of men. For I cannot think that you speak these things of ill will, but because it is even so as you say.*

CHR. Had I known him no more than you, I might perhaps have thought of him as at the first you did. Yea, had he received this report at *their* hands only that are enemies to Religion, I should have thought it had been a slander: (a Lot that often falls from bad mens mouths upon good mens Names and Professions:) But all these things, yea and a great many more as bad, of my own knowledge I can prove him guilty of. Besides, good men are ashamed of him, they can neither call him *Brother* nor *Friend;* the very naming of him among them, makes them blush, if they know him.

FAITH. *Well, I see that* Saying *and* Doing *are two things, and hereafter I shall better observe this distinction.*

CHR. They are *two* things indeed, and are as diverse as are the Soul and the Body: for as the Body without the Soul, is but a dead Carcass; so, *Saying,* if it be alone, is but a dead Carcass also. The Soul of Religion is the practick part: *Pure Religion and undefiled, before God and the Father, is this, To visit the Fatherless and Widows in their affliction, and to keep himself unspotted from the World.* This *Talkative* is not aware of, he thinks that *hearing* and *saying* will make a good Christian, and thus he deceiveth his own Soul. Hearing is but as the sowing of the Seed; talking is not sufficient to prove that fruit is indeed in the heart and life; and let us assure ourselves, that at the day of Doom men shall be judged according to their fruits. It will not be said then, *Did you believe?* but, were you *Doers,* or *Talkers* only? and accordingly shall they be judged. The end of the World is compared to our Harvest, and you know men at Harvest regard nothing but Fruit. Not that anything can be accepted that is not of Faith; but I speak this to show you how insignificant the profession of *Talkative* will be at that day.

A Saint abroad, and a Devil at home. His poor Family finds it so, he is such a churl, such a railer at, and so unreasonable with his Servants, that they neither know how to do for, or speak to him.

FAITH. *This brings to my mind that of* Moses, *by which he describeth the beast that is clean. He is such an one that parteth the Hoof, and cheweth the Cud: not that parteth the Hoof only, or that cheweth the Cud only. The Hare cheweth the Cud, but yet is unclean, because he parteth not the Hoof. And this truly resembleth* Talkative; *he cheweth the Cud, he seeketh knowledge, he cheweth upon the Word, but he divideth not the Hoof, he parteth not with the way of sinners; but as the Hare, retaineth the foot of a Dog, or Bear, and therefore he is unclean.*

CHR. You have spoken, for ought I know, the true Gospel sense of those Texts, and I will add another thing. *Paul* calleth some men, yea and those great Talkers too, sounding Brass, and Tinkling Cymbals; that is, as he expounds them in another place, *Things without life, giving sound.* Things without life, that is, without the true Faith and Grace of the Gospel; and consequently, things that shall never be placed in the Kingdom of Heaven among those that are the Children of life: Though their *sound,* by their *talk,* be as if it were the *Tongue* or voice of an Angel.

FAITH. *Well, I was not so fond of his company at first, but I am as sick of it now. What shall we do to be rid of him?*

CHR. Take my advice, and do as I bid you, and you shall find that he will soon be sick of your Company too, except God shall touch his heart and turn it.

FAITH. *What would you have me to do?*

CHR. Why, go to him, and enter into some serious discourse about *the power of Religion:* And ask him plainly (when he has approved of it, for that he will) whether this thing be set up in his Heart, House, or Conversation.

FAITH. Then *Faithful* stepped forward again, and said to *Talkative: Come, what chear? how is it now?*

TALK. Thank you, Well. I thought we should have had a great deal of *Talk* by this time.

FAITH. *Well, if you will, we will fall to it now; and since you left it with me to state the question, let it be this: How doth the saving grace of God discover itself, when it is in the heart of man?*

TALK. I perceive then that our talk must be *about the power of*

things; Well, 'tis a very good question, and I shall be willing to answer you. And take my answer in brief thus. First, *Where the Grace of God is in the heart, it causeth there a great outcry against sin.* Secondly,——

FAITH. *Nay hold, let us consider of one at once. I think you should rather say, It shows itself by inclining the Soul to abhor its sin.*

TALK. Why, what difference is there between crying out against, and abhoring of sin?

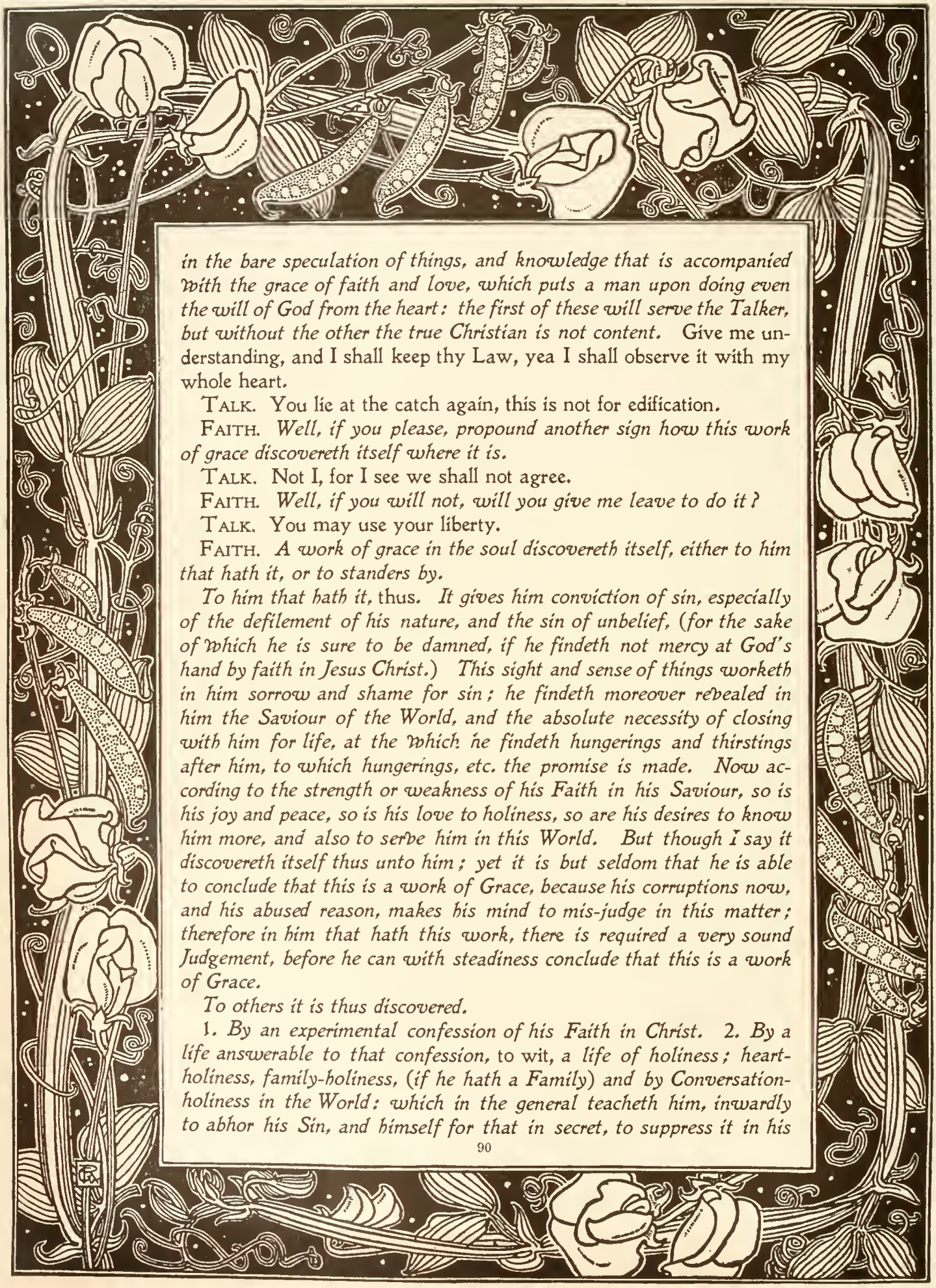
FAITH. *Oh! a great deal; a man may cry out against sin, of policy; but he cannot abhor it, but by vertue of a Godly antipathy against it: I have heard many cry out against sin in the Pulpit, who yet can abide it well enough in the heart, house, and conversation.* Joseph's *Mistris cried out with a loud voice, as if she had been very holy; but she would willingly, notwithstanding that, have committed uncleanness with him. Some cry out against sin, even as the Mother cries out against her Child in her lap, when she calleth it Slut and naughty Girl, and then falls to hugging and kissing it.*

TALK. You lie at the catch, I perceive.

FAITH. *No not I, I am only for setting things right. But what is the second thing whereby you would prove a discovery of a work of grace in the heart?*

TALK. Great knowledge of Gospel Mysteries.

FAITH. *This sign should have been first; but first or last, it is also false;* for, *Knowledge, great knowledge, may be obtained in the mysteries of the Gospel, and yet no work of grace in the Soul: Yea, if a man have* all *knowledge, he may yet be nothing, and so consequently be no child of God. When Christ said,* Do you know all these things? *and the Disciples had answered, Yes: He addeth,* Blessed are ye, if ye do them. *He doth not lay the blessing in the knowing of them, but in the doing of them. For there is a knowledge that is not attended with doing:* He that knoweth his Masters will, and doth it not. *A man may know like an Angel, and yet be no Christian; therefore your sign is not true. Indeed to know, is a thing that pleaseth Talkers and Boasters; but to do, is that which pleaseth God. Not that the heart can be good without knowledge, for without that the heart is naught. There is therefore knowledge and knowledge. Knowledge that resteth*



in the bare speculation of things, and knowledge that is accompanied with the grace of faith and love, which puts a man upon doing even the will of God from the heart: the first of these will serve the Talker, but without the other the true Christian is not content. Give me understanding, and I shall keep thy Law, yea I shall observe it with my whole heart.

TALK. You lie at the catch again, this is not for edification.

FAITH. *Well, if you please, propound another sign how this work of grace discovereth itself where it is.*

TALK. Not I, for I see we shall not agree.

FAITH. *Well, if you will not, will you give me leave to do it?*

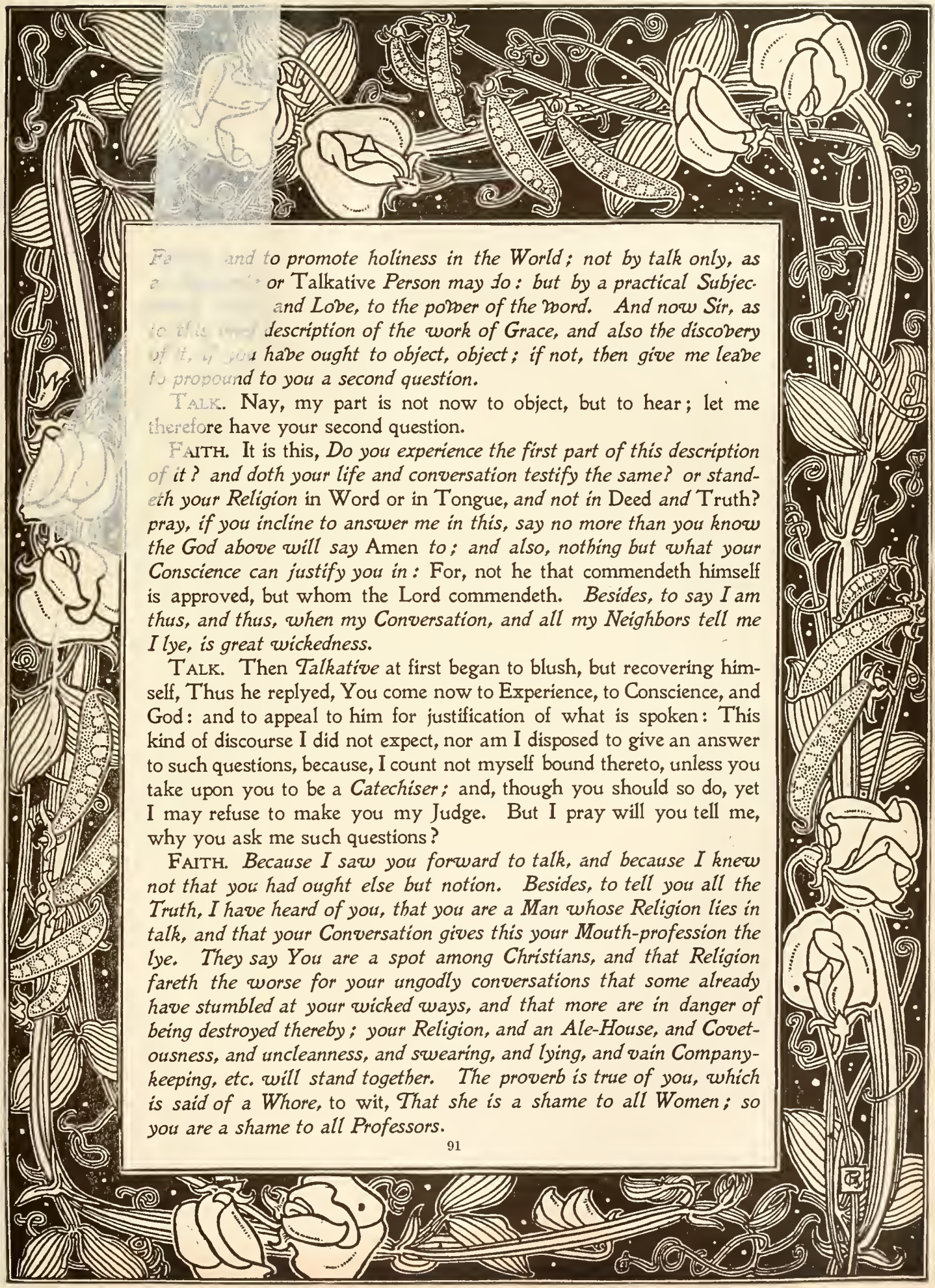
TALK. You may use your liberty.

FAITH. *A work of grace in the soul discovereth itself, either to him that hath it, or to standers by.*

To him that hath it, thus. *It gives him conviction of sin, especially of the defilement of his nature, and the sin of unbelief, (for the sake of which he is sure to be damned, if he findeth not mercy at God's hand by faith in Jesus Christ.) This sight and sense of things worketh in him sorrow and shame for sin; he findeth moreover revealed in him the Saviour of the World, and the absolute necessity of closing with him for life, at the which he findeth hungerings and thirstings after him, to which hungerings, etc. the promise is made. Now according to the strength or weakness of his Faith in his Saviour, so is his joy and peace, so is his love to holiness, so are his desires to know him more, and also to serve him in this World. But though I say it discovereth itself thus unto him; yet it is but seldom that he is able to conclude that this is a work of Grace, because his corruptions now, and his abused reason, makes his mind to mis-judge in this matter; therefore in him that hath this work, there is required a very sound Judgement, before he can with steadiness conclude that this is a work of Grace.*

To others it is thus discovered.

1. *By an experimental confession of his Faith in Christ.* 2. *By a life answerable to that confession,* to wit, *a life of holiness; heart-holiness, family-holiness, (if he hath a Family) and by Conversation-holiness in the World: which in the general teacheth him, inwardly to abhor his Sin, and himself for that in secret, to suppress it in his*



Fa[illegible] and to promote holiness in the World; not by talk only, as a [illegible] or Talkative *Person may do: but by a practical Subjec[illegible] and Love, to the power of the Word. And now Sir, as to this [illegible] description of the work of Grace, and also the discovery of it, if you have ought to object, object; if not, then give me leave to propound to you a second question.*

TALK. Nay, my part is not now to object, but to hear; let me therefore have your second question.

FAITH. It is this, *Do you experience the first part of this description of it? and doth your life and conversation testify the same? or standeth your Religion* in Word or in Tongue, *and not in* Deed *and* Truth? *pray, if you incline to answer me in this, say no more than you know the God above will say* Amen *to; and also, nothing but what your Conscience can justify you in:* For, not he that commendeth himself is approved, but whom the Lord commendeth. *Besides, to say I am thus, and thus, when my Conversation, and all my Neighbors tell me I lye, is great wickedness.*

TALK. Then *Talkative* at first began to blush, but recovering himself, Thus he replyed, You come now to Experience, to Conscience, and God: and to appeal to him for justification of what is spoken: This kind of discourse I did not expect, nor am I disposed to give an answer to such questions, because, I count not myself bound thereto, unless you take upon you to be a *Catechiser;* and, though you should so do, yet I may refuse to make you my Judge. But I pray will you tell me, why you ask me such questions?

FAITH. *Because I saw you forward to talk, and because I knew not that you had ought else but notion. Besides, to tell you all the Truth, I have heard of you, that you are a Man whose Religion lies in talk, and that your Conversation gives this your Mouth-profession the lye. They say You are a spot among Christians, and that Religion fareth the worse for your ungodly conversations that some already have stumbled at your wicked ways, and that more are in danger of being destroyed thereby; your Religion, and an Ale-House, and Covetousness, and uncleanness, and swearing, and lying, and vain Company-keeping, etc. will stand together. The proverb is true of you, which is said of a Whore,* to wit, *That she is a shame to all Women; so you are a shame to all Professors.*

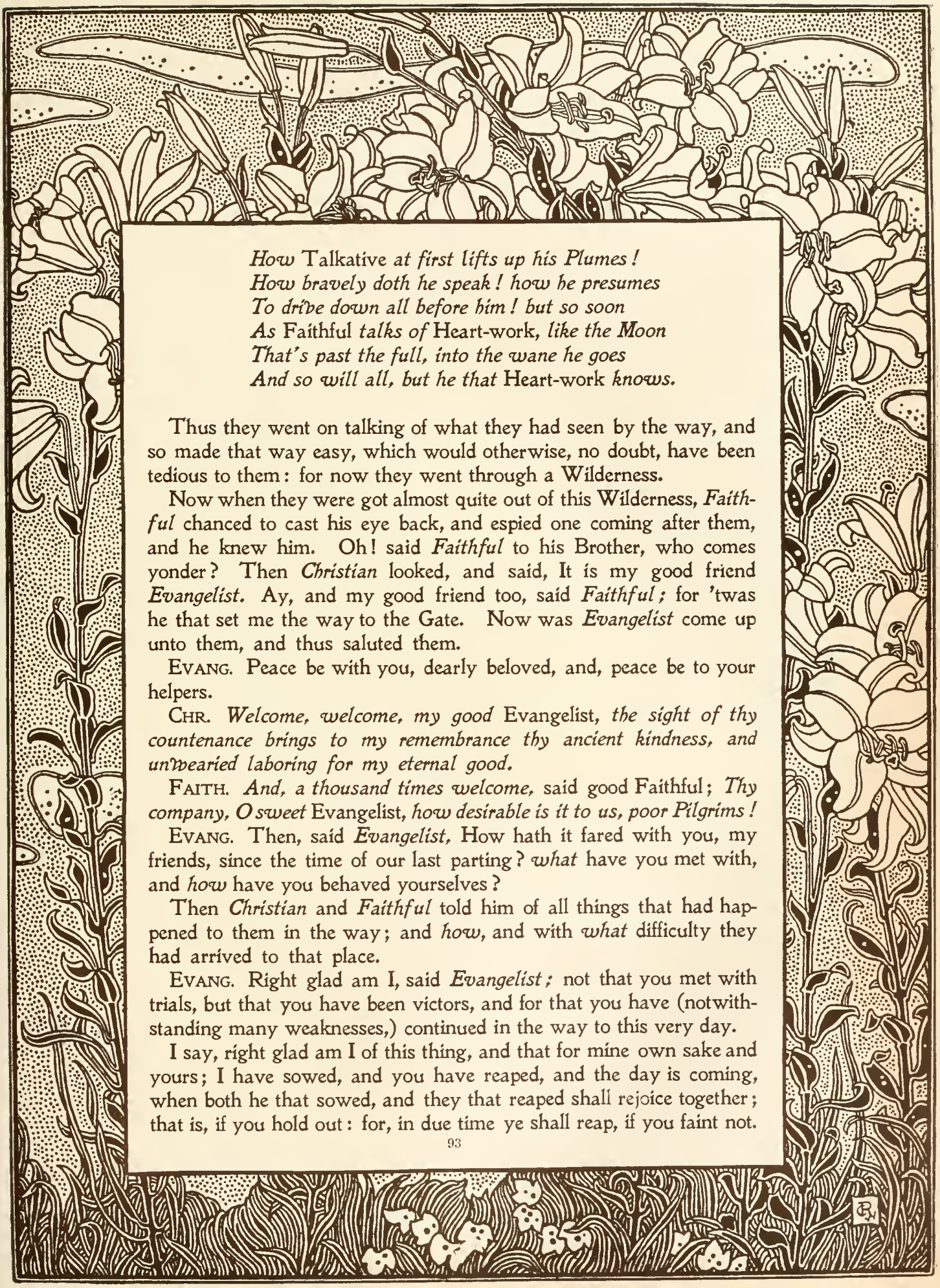
And so adieu.

TALK. Since you are ready to take up report, and to judge so rashly as you do, I cannot but conclude you are some peevish, or melancholy Man, not fit to be discoursed with, and so adieu.

CHR. Then came up *Christian,* and said to his Brother, I told you how it would happen, your words and his lusts could not agree; he had rather leave your company, than reform his life. But he has gone as I said; let him go; the loss is no man's but his own; he has saved us the trouble of going from him; for he continuing, as I suppose he will do, as he is, he would have been but a blot in our Company: besides, the Apostle says, *From such withdraw thyself.*

FAITH. *But I am glad we had this little discourse with him, it may happen that he will think of it again; however, I have dealt plainly with him, and so am clear of his blood, if he perisheth.*

CHR. You did well to talk so plainly to him as you did, there is but little of this faithful dealing with men now a days; and that makes Religion to stink in the nostrils of many, as it doth: for they are these *Talkative* Fools, whose Religion is only in word, and are debauched and vain in their Conversation, that (being so much admitted into the Fellowship of the Godly) do stumble the World, blemish Christianity, and grieve the Sincere. I wish that all men would deal with such as you have done, then should they either be made more conformable to Religion, or the company of Saints would be too hot for them.



How Talkative *at first lifts up his Plumes!*
How bravely doth he speak! how he presumes
To drive down all before him! but so soon
As Faithful *talks of* Heart-work, *like the Moon*
That's past the full, into the wane he goes
And so will all, but he that Heart-work *knows.*

Thus they went on talking of what they had seen by the way, and so made that way easy, which would otherwise, no doubt, have been tedious to them: for now they went through a Wilderness.

Now when they were got almost quite out of this Wilderness, *Faithful* chanced to cast his eye back, and espied one coming after them, and he knew him. Oh! said *Faithful* to his Brother, who comes yonder? Then *Christian* looked, and said, It is my good friend *Evangelist.* Ay, and my good friend too, said *Faithful;* for 'twas he that set me the way to the Gate. Now was *Evangelist* come up unto them, and thus saluted them.

EVANG. Peace be with you, dearly beloved, and, peace be to your helpers.

CHR. *Welcome, welcome, my good* Evangelist, *the sight of thy countenance brings to my remembrance thy ancient kindness, and unwearied laboring for my eternal good.*

FAITH. *And, a thousand times welcome,* said good Faithful; *Thy company, O sweet* Evangelist, *how desirable is it to us, poor Pilgrims!*

EVANG. Then, said *Evangelist,* How hath it fared with you, my friends, since the time of our last parting? *what* have you met with, and *how* have you behaved yourselves?

Then *Christian* and *Faithful* told him of all things that had happened to them in the way; and *how,* and with *what* difficulty they had arrived to that place.

EVANG. Right glad am I, said *Evangelist;* not that you met with trials, but that you have been victors, and for that you have (notwithstanding many weaknesses,) continued in the way to this very day.

I say, right glad am I of this thing, and that for mine own sake and yours; I have sowed, and you have reaped, and the day is coming, when both he that sowed, and they that reaped shall rejoice together; that is, if you hold out: for, in due time ye shall reap, if you faint not.

Then Christian thanked him for his exhortation.

The Crown is before you, and it is an incorruptible one; so run that you may obtain it. Some there be that set out for this Crown, and after they have gone far for it, another comes in, and takes it from them? hold fast therefore that you have, let no man take your Crown. You are not yet out of the gun-shot of the Devil. You have not resisted unto blood, striving against sin. Let the Kingdom be always before you, and believe stedfastly concerning things that are invisible. Let nothing that is on this side the other world get within you; and above all, look well to your own hearts, and to the lusts thereof; for they are deceitful above all things, and desperately wicked: set your faces like a flint, you have all power in Heaven and Earth on your side.

CHR. *Then Christian thanked him for his exhortation, but told him withal, that they would have him speak farther to them for their help, the rest of the way; and the rather, for that they well knew that he was a Prophet, and could tell them of things that might happen unto them; and also how they might resist and overcome them. To which request* Faithful *also consented. So* Evangelist *began as followeth.*

EVANG. My Sons, you have heard in the words of the truth of the Gospel, that you must through many tribulations enter into the Kingdom of Heaven. And again, that in every City, bonds and afflictions abide in you; and therefore you cannot expect that you should go long on your Pilgrimage without them, in some sort or other. You

have found something of the truth of these testimonies upon you already, and more will immediately follow: for now, as you see, you are almost out of this Wilderness, and therefore you will soon come into a Town that you will by and by see before you: and in that Town you will be hardly beset with enemies, who will strain hard but they will kill you: and be you sure that one or both of you must seal the testimony which you hold, with blood: but be you faithful unto death, and the King will give you a Crown of life. He that shall die there, although his death will be unnatural, and his pain perhaps great, he will yet have the better of his fellow; not only because he will be arrived at the Cœlestial City soonest, but because he will escape many miseries that the other will meet with in the rest of his Journey. But when you are come to the Town, and shall find fulfilled what I have here related, then remember your friend, and quit your selves like men; and commit the keeping of your souls to your God in well-doing, as unto a faithful Creator.

Then I saw in my Dream, that when they were got out of the Wilderness, they presently saw a Town before them, and the name of that Town is *Vanity;* and at the town there is a *Fair* kept, called *Vanity-Fair.* It is kept all the Year long: it beareth the name of *Vanity-Fair,* because the Town where 'tis kept, *is lighter than* Vanity; and also, because all that is there sold, or that cometh thither, is *Vanity.* As is the saying of the wise, *All that cometh is Vanity.*

This Fair is no new erected business, but a thing of ancient standing; I will shew you the original of it.

Almost five thousand years agone, there were Pilgrims walking to the Cœlestial City, as these two honest persons are; and *Beelzebub, Apollyon,* and *Legion,* with their Companions, perceiving by the path that the Pilgrims made, that their way to the City lay through *this Town of Vanity,* they contrived here to set up a Fair; a Fair wherein should be sold of *all sorts of Vanity,* and that it should last all the year long. Therefore at *this Fair* are all such Merchandize sold, as Houses, Lands, Trades, Places, Honors, Preferments, Titles, Countries, Kingdoms, Lusts, Pleasures and Delights of all sorts, as Whores, Bawds, Wives, Husbands, Children, Masters, Servants, Lives, Blood, Bodies, Souls, Silver, Gold, Pearls, Precious Stones, and what not.

The name of that Town is Vanity; and at the Town there is a Fair kept, called Vanity-Fair.

And moreover, at this Fair there is at all times to be seen Jugglings, Cheats, Games, Plays, Fools, Apes, Knaves, and Rogues, and that of every kind.

Here are to be seen too, and that for nothing, Thefts, Murders, Adulteries, False-swearers, and that of a blood-red colour.

And as in other fairs of less moment, there are the several Rows and Streets, under their proper names, where such and such Wares are vended: So here likewise, you have the proper Places, Rows, Streets, (*viz.* Countreys and Kingdoms,) where the Wares of this Fair are soonest to be found: Here is the *Britain* Row, the *French* Row, the *Italian* Row, the *Spanish* Row, the *German* Row, where several sorts of Vanities are to be sold. But as in other *fairs,* some one Commodity is as the chief of all the *fair,* so the Ware of *Rome* and her Merchandize is greatly promoted in *this fair:* Only our *English* Nation, with some others, have taken a dislike thereat.

Now, as I said, the way to the Cœlestial City lies just through *this Town,* where this lusty Fair is kept; and he that will go to the City, and yet not go through this Town, *must* needs *go out of the World.* The Prince of Princes himself, when here, went through *this Town* to his own Country, and that upon a *Fair-day too:* Yea, and as I think, it was *Beelzebub* the chief Lord of this *Fair,* that invited him to buy of his Vanities; yea, would have made him Lord of the *Fair,* would he but have done him Reverence as he went through the *Town.* Yea, because he was such a person of Honour, *Beelzebub* had him from *Street* to *Street,* and shewed him all the Kingdoms of the World in a little time, that he might, if possible, allure that Blessed One, to *cheapen* and *buy* some of his *Vanities.* But he had no mind to the Merchandize, and therefore left the *Town,* without laying out so much as one Farthing upon these *Vanities.* This *Fair* therefore is an Ancient thing, of long standing, and a very great *Fair.*

Now these Pilgrims, as I said, must needs go through this *fair.* Well, so they did; but behold, even as they entred into the *fair,* all the people in the *fair* were moved, and the Town it self as it were in a Hubbub about them; and that for several reasons: For,

First, The Pilgrims were cloathed with such kind of Raiment as was diverse from the Raiment of any that Traded in that *fair.* The people therefore of the *fair* made a great gazing upon them. Some

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said they were Fools, some they were Bedlams, and some they are Outlandish-men.

Secondly, And as they wondred at their Apparel, so they did likewise at their Speech, for few could understand what they said; they naturally spoke the Language of *Canaan,* but they that kept the *fair,* were the men of this World: so that from one end of the *fair* to the other, they seemed *Barbarians* each to the other.

Thirdly, But that which did not a little amuse the Merchandizers, was, that these Pilgrims set very light by all their Wares, they cared not so much as to look upon them: and if they called upon them to buy, they would put their fingers in their ears, and cry, *Turn away mine eyes from beholding vanity;* and look upwards, signifying that their Trade and Traffic was in Heaven.

All the people in the fair were moved, and the Town it self as it were in a Hubbub about them.

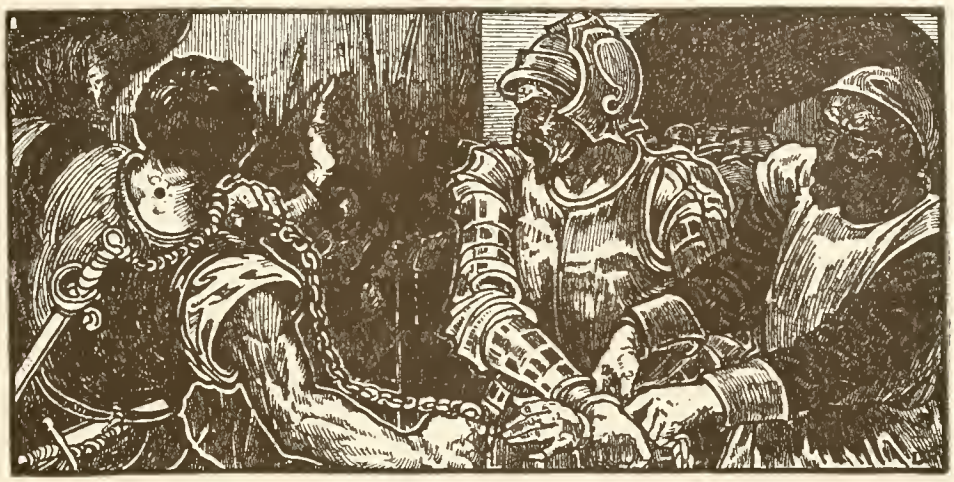
One chanced mockingly, beholding the carriages of the men, to say unto them, What will ye buy? But they, looking gravely

upon him, said, *We buy the Truth.* At that, there was an occasion taken to despise the men the more; some mocking, some taunting, some speaking reproachfully, and some calling upon others to smite them. At last things came to an hubbub and great stir in the *fair,* in so much that all order was confounded. Now was word presently brought to the *Great One* of the *fair,* who quickly came down, and deputed some of his most trusty friends to take these men into examination, about whom the *fair* was almost overturned. So the men were brought to examination; and they that sat upon them asked them whence they came, whither they went, and what they did there in such an unusual Garb? The men told them, that they were Pilgrims and Strangers in the World, and that they were going to their own Country, which was the Heavenly *Jerusalem;* and that they had given none occasion to the men of the Town, nor yet to the Merchandizers, thus to abuse them, and to let them in their Journey. Except it was for that, when one

Some said they were Fools, some they were Bedlams.

asked them what they would buy, they said they would *buy the Truth.* But they that were appointed to examine them did not believe them to be any other than Bedlams and Mad, or else such as came to put all things into a confusion in the *fair.* Therefore they took them and beat them, and besmeared them with dirt, and then put them into the Cage, that they might be made a Spectacle to all the men of the *fair.* There therefore they lay for some time, and were made the objects of any mans sport, or malice, or revenge. The Great One of the *fair* laughing still at all that befel them. But the men being patient, and not rendering railing for railing, but contrarywise blessing, and giving good words for bad, and kindness for injuries done, some men in the *fair* that were more observing, and less prejudiced than the rest, began to check and blame the baser sort for their continual abuses done by them to the men. They therefore in angry manner let fly at them again, counting them as bad as the men in the Cage, and telling them that they seemed confederates, and should be made partakers of their misfortunes. The other replied, That for ought they could see, the men were quiet, and sober, and intended nobody any harm; and that there were many that traded in their *fair,* that were more worthy to be put into the Cage, yea, and Pillory too, than were the men that they had abused. Thus, after divers words had passed on both sides, (the men behaving themselves all the while very wisely and soberly before them,) they fell to some Blows, and did harm one to another. Then were these two poor men brought before their Examiners again, and there charged as

Therefore they put them into the Cage, that they might be made a Spectacle to all the men of the fair.



So they beat them pitifully, and hanged irons upon them, and led them in chains up and down the fair.

being guilty of the late Hubbub that had been in the *fair.* So they beat them pitifully, and hanged irons upon them, and led them in chains up and down the *fair,* for an example and a terror to others, lest any should further speak in their behalf, or join themselves unto them. But *Christian* and *Faithful* behaved themselves yet more wisely, and received the ignominy and shame that was cast upon them, with so much meekness and patience, that it won to their side (though but few in comparison of the rest) several of the men in the *fair.* This put the other party yet into a greater rage, insomuch that they concluded the death of these two men. Wherefore they threatned that the Cage nor irons should serve their turn, but that they should die, for the abuse they had done, and for deluding the men of the *fair.*

Then were they remanded to the Cage again until further order should be taken with them. So they put them in, and made their feet fast in the Stocks.

Here also they called again to mind what they had heard from their faithful friend *Evangelist,* and was the more confirmed in their way and sufferings, by what he told them would happen to them. They also now comforted each other, that whose lot it was to suffer, that even he should have the best on't; therefore each man secretly wished that he might have that preferment; but committing themselves to the All-wise dispose of him that ruleth all things, with much content they

abode in the condition in which they were, until they should be otherwise disposed of.

Then a convenient time being appointed, they brought them forth to their Tryal in order to their Condemnation. When the time was come, they were brought before their Enemies and arraigned; the Judge's name was Lord *Hate-good.* Their indictment was one and the same in substance, though somewhat varying in form; the Contents whereof was this.

That they were enemies to, and disturbers of their Trade; that they had made Commotions and Divisions in the Town, and had won a party to their own most dangerous opinions, in contempt of the Law of their Prince.

Then *Faithful* began to answer, That he had only set himself against that which had set itself against him that is higher than the highest. And said he, As for disturbance, I make none, being myself a man of Peace; the Parties that were won to us, were won by beholding our Truth and Innocence, and they are only turned from the worse to the better. And as to the King you talk of, since he is *Beelzebub,* the Enemy of our Lord, I defy him and all his Angels.

Then Proclamation was made, that they that had ought to say for their Lord the King against the Prisoner at the Bar, should forthwith appear and give in their evidence. So there came in three Witnesses, to wit, *Envy, Superstition,* and *Pickthank.* They were then asked, If they knew the Prisoner at the Bar? and what they had to say for their Lord the King against him?

Then stood forth *Envy,* and said to this effect; My Lord, I have known this man a long time, and will attest upon my Oath before this honourable Bench, That he is——

JUDGE. Hold, give him his Oath;

So they sware him. Then he said, My Lord, This man, notwithstanding his plausible name, is one of the vilest men in our Country; he neither regardeth Prince nor People, Law nor Custom: but doth all that he can to possess all men with certain of his disloyal notions, which he in the general calls Principles of Faith and Holiness. And in particular, I heard him once myself affirm, *That Christianity and the Customs of our Town of* Vanity, *were Diametrically opposite, and could not be reconciled.* By which saying, my Lord, he doth

Envy, Superstition, and Pickthank.

at once, not only condemn all our laudable doings, but us in the doing of them.

JUDGE. Then did the Judge say to him, Hast thou any more to say?

ENVY. My Lord I could say much more, only I would not be tedious to the Court. Yet if need be, when the other Gentlemen have given in their Evidence, rather than anything shall be wanting that will dispatch him, I will enlarge my Testimony against him. So he was bid stand by. Then they called *Superstition,* and bid him look upon the Prisoner; they also asked, What he could say for their Lord the King against him? Then they sware him, so he began.

SUPER. My Lord, I have no great acquaintance with this man, nor do I desire to have further knowledge of him; However this I know, that he is a very pestilent fellow, from some discourse that the other day I had with him in this *Town;* for then talking with him, I heard him say, That our Religion was naught, and such by which a man could by no means please God: which sayings of his, my Lord, your Lordship very well knows, what necessarily thence will follow, *to wit,* That we still do worship in vain, are yet in our Sins, and finally shall be damned; and this is that which I have to say.

Then was *Pickthank* sworn, and bid say what he knew, in behalf of their Lord the King against the Prisoner at the Bar.

PICK. My Lord, and you gentlemen all, This fellow I have known of a long time, and have heard him speak things that ought not to be spoke. For he hath railed on our noble Prince *Beelzebub,* and hath spoke contemptibly of his honourable Friends, whose names are the Lord *Oldman,* the Lord *Carnal-delight,* the Lord *Luxurious,* the Lord *Desire of Vainglory,* my old Lord *Lechery,* Sir *Having Greedy,* with all the rest of our Nobility; and he hath said moreover, that if all men were of his mind, if possible, there is not one of these Noblemen should have any longer a being in this Town. Besides, he hath not been afraid to rail on you, my Lord, who are now appointed to be his Judge, calling you an ungodly Villain, with many other such like vilifying terms, with which he hath bespattered most of the Gentry of our Town.

The Lord Luxurious.

When this *Pickthank* had told his tale, the Judge directed his speech to the Prisoner at the Bar, saying, Thou Runagate, Heretick, and Traitor, hast thou heard what these honest Gentlemen have witnessed against thee?

FAITH. *May I speak a few words in my own defence?*

JUDGE. Sirrah, Sirrah, thou deservest to live no longer, but to be slain immediately upon the place; yet that all men may see our gentleness towards thee, let us see what thou hast to say.

FAITH. 1. I say then in answer to what Mr. *Envy* hath spoken, I never said ought but this, *That what Rule, or Laws, or Custom, or People, were flat against the Word of God, are diametrically opposite to Christianity.* If I have said amiss in this, convince me of my error, and I am ready here before you to make my recantation.

2. As to the second, to wit, Mr. *Superstition,* and his charge against me, I said only this, *That in the worship of God there is required a divine Faith; but there can be no divine Faith without a divine Revelation of the will of God: therefore whatever is thrust into the worship of God, that is not agreeable to divine Revelation, cannot be done but by an human Faith; which Faith will not be profit to Eternal life.*

3. As to what Mr. *Pickthank* hath said, I say, (avoiding terms, as that I am said to rail, and the like) That the Prince of this Town, with all the Rabblement his Attendants, by this Gentleman named, are more fit for a being in Hell, than in this Town and Country; *and so the Lord have mercy upon me.*

Then the Judge called to the Jury (who all this while stood by, to hear and observe) Gentlemen of the Jury, you see this man about whom so great an uproar hath been made in this Town: you have also heard what these worthy Gentlemen have witnessed against him; also you have heard his reply and confession: It lieth now in your breasts to hang him, or save his life, But yet I think meet to instruct you into our Law.

There was an Act made in the days of *Pharaoh* the Great, Servant to our Prince, That lest those of a contrary Religion should multiply and grow too strong for him, their Males should be thrown into the River. There was also an Act made in the days of *Nebuchadnezzar*

The Lord Carnal-delight.

He deserveth to die the death.

the Great, another of his Servants, that whoever would not fall down and worship his golden Image, should be thrown into a fiery Furnace. There was also an Act made in the days of *Darius,* That whoso, for some time, called upon any God but him, should be cast into the Lions' Den. Now the substance of these Laws this Rebel has broken, not only in thought (which is not to be borne) but also in word and deed; which must therefore needs be intolerable.

For that of *Pharaoh,* his Law was made upon a supposition, to prevent mischief, no Crime being yet apparent; but here is a Crime apparent. For the second and third, you see he disputeth against our Religion; and for the Treason he hath confessed, he deserveth to die the death.

Then went the Jury out, whose names were, Mr. *Blind-man,* Mr. *No-good,* Mr. *Malice,* Mr. *Love-lust,* Mr. *Live-loose,* Mr. *Heady,* Mr. *High-mind,* Mr. *Enmity,* Mr. *Lyar,* Mr. *Cruelty,* Mr. *Hate-light,* and Mr. *Implacable,* who every one gave in his private Verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the Judge. And first Mr. *Blind-man* the Foreman, said, *I see clearly that this man is an Heretick.* Then said Mr. *No-good, Away with such a fellow from the Earth. Ay,* said Mr. *Malice, for I hate the very looks of him.* Then said Mr. *Love-lust, I could never endure him. Nor I,* said Mr. *Live-loose, for he would always be condemning my way. Hang him, hang him,* said Mr. *Heady. A sorry Scrub,* said Mr. *High-mind. My heart riseth against him,* said Mr. *Enmity. He is a Rogue,* said Mr. *Lyar. Hanging is too good for him,* said Mr. *Cruelty. Lets dispatch him out of the way,* said Mr. *Hate-light.* Then said Mr. *Implacable, Might I have all the World given me, I could not be reconciled to him, therefore let us forthwith bring him in guilty of death;* And so they did, therefore he was presently condemned, To be had from the place where he was, to the place from whence he came, and there to be put to the most cruel death that could be invented.

They therefore brought him out, to do with him according to their Law; and first they Scourged him, then they Buffeted him, then they Lanced his flesh with Knives; after that, they Stoned him with Stones, then prickt him with their Swords, and last of all they burned him to

Ashes at the Stake. Thus came *Faithful* to his end. Now, I saw that there stood behind the multitude, a Chariot and a couple of Horses, waiting for *Faithful*, who (so soon as his adversaries had dispatched him) was taken up into it, and straightway was carried up through the Clouds, with sound of Trumpet, the nearest way to the Cœlestial Gate. But as for *Christian*, he had some respit, and was remanded back to prison, so he there remained for a space. But he that overrules all things, having the power of their rage in his own hand, so wrought it about, that *Christian* for that time escaped them, and went his way.

And as he went he sang, saying,

Well, Faithful, *thou hast faithfully profest*
Unto thy Lord: with whom thou shalt be blest;
When Faithless *ones, with all their vain delights,*
Are crying out under their hellish plights.
Sing, Faithful, *sing; and let thy name survive,*
For though they kill'd thee, thou art yet alive.

Now I saw in my Dream, that *Christian* went not forth alone, for there was one whose name was *Hopeful*, (being made so by the beholding of *Christian* and *Faithful* in their words and behaviour, in their sufferings at the *fair*) who joyned himself unto him, and entering into a brotherly covenant, told him that he would be his Companion. Thus one died to make Testimony to the Truth, and another rises out of his Ashes to be a Companion with *Christian*. This *Hopeful* also told *Christian*, that there were many more of the men in the *fair* that would take their time and follow after.

So I saw that quickly after they were got out of the *fair*, they overtook one that was going before them, whose name was *By-ends;* so they said to him, What Country-man, Sir? and how far go you this way? He told them, That he came from the Town of *Fair-speech*, and he was going to the Cœlestial City, (but told them not his name.)

From Fair-speech, *said* Christian; *is there any that be good live there?*

By-ends. Yes, said *By-ends*, I hope.

Chr. *Pray Sir, what may I call you?*

Enmity, Implacable. Hate-light. Live-loose. Cruelty. Malice.

Love-lust. High-mind. Lyar. Blind-man. No-good. Heady.

The Jury.

By-ends. I am a Stranger to you, and you to me; if you be going this way, I shall be glad of your Company; if not, I must be content.

Chr. *This Town of* Fair-speech, *I have heard of it, and, as I remember, they say it's a Wealthy place.*

By-ends. Yes, I will assure you that it is, and I have very many rich Kindred there.

Chr. *Pray, who are your Kindred there, if a man may be so bold?*

By-ends. Almost the whole Town; and in particular, my Lord *Turn-about,* my Lord *Time-server,* my Lord *Fair-speech,* (from whose Ancestors that Town first took its name:) Also Mr. *Smooth-man,* Mr. *Facing-bothways,* Mr. *Any-thing,* and the Parson of our Parish, Mr. *Two-tongues,* was my Mother's own Brother by Father's side: And, to tell you the Truth, I am a Gentleman of good Quality; yet my Great-Grandfather was but a Water-man, looking one way, and rowing another; and I got most of my Estate by the same occupation.

Chr. *Are you a married man?*

By-ends. Yes, and my Wife is a very vertuous Woman, the Daughter of a vertuous Woman. She was my Lady *Fainings* Daughter, therefore she came of a very Honourable Family, and is arrived at such a pitch of Breeding, that she knows how to carry it to all, even to Prince and Peasant. 'Tis true, we somewhat differ in Religion from those of the stricter sort, yet but in two small points: First, we never strive against Wind and Tide. Secondly, we are always most zealous when Religion goes in his Silver Slippers; we love much to walk with him in the Street, if the Sun shines, and the people applaud it.

Then *Christian* stept a little a to-side to his fellow *Hopeful,* saying, It runs in my mind that this is one *By-ends* of *Fair-speech,* and if it be he, we have as very a Knave in our Company as dwelleth in all these parts. Then said *Hopeful, Ask him; methinks he should not be ashamed of his name.* So *Christian* came up with him again, and said, Sir, you talk as if you knew something more than all the World doth, and if I take not my mark amiss, I deem I have half a guess of you: Is not your name Mr. *By-ends* of *Fair-speech?*

By-ends. That is not my name, but indeed it is a Nickname that is given me by some that cannot abide me, and I must be content to

And last of all t[illegible] Ashes at the Stake. Thus came Faithful to his end.

There was one whose name was Hopeful, who joyned himself unto him.

bear it as a reproach, as other good men have borne theirs before me.

CHR. *But did you never give an occasion to men to call you by this name?*

BY-ENDS. Never, never! the worst that ever I did to give them an occasion to give me this name, was, that I had always the luck to jump in my Judgment with the present way of the times, whatever it was, and my chance was to get thereby; but if things are thus cast upon me, let me count them a blessing, but let not the malicious load me therefore with reproach.

CHR. *I thought indeed, that you was the man that I had heard of, and to tell you what I think, I fear this name belongs to you more properly than you are willing we should think it doth.*

BY-ENDS. Well, if you will thus imagine, I cannot help it. You shall find me a fair Company-keeper, if you will still admit me your associate.

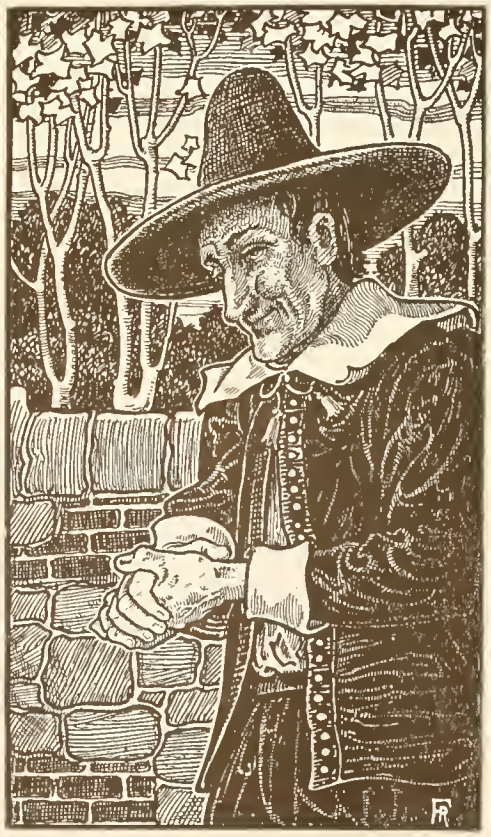
CHR. *If you will go with us, you must go against Wind and Tide, the which, I perceive, is against your opinion: You must also own Religion in his Rags, as well as when in his Silver Slippers, and stand by him too, when bound in Irons, as well as when he walketh the Streets with applause.*

BY-ENDS. You must not impose, nor lord it over my Faith; leave me to my liberty, and let me go with you.

CHR. *Not a step further, unless you will do in what I propound, as we.*

Then said *By-ends,* I shall never desert my old Principles, since they are harmless and profitable. If I may not go with you, I must do as I did before you overtook me, even go by myself, until some overtake me that will be glad of my Company.

Now I saw in my dream, that *Christian* and *Hopeful,* forsook him, and kept their distance before him; but one of them looking back, saw three men following Mr. *By-ends,* and behold, as they came up with him, he made them a very low *Congee,* and they also gave him a *Compliment.* The men's names were Mr. *Hold-the-World,* Mr. *Mony-love,* and Mr. *Save-all;* men that Mr. *By-ends* had formerly been acquainted with; for in their minority they were schoolfellow, and were taught by one Mr. *Gripe-man,* a School-master in *Love-gain,* which is a market town in the County of *Coveting* in the North. This School-master taught them the art of getting, either by violence, cousenage, flattery, lying, or by putting on a guise of Religion; and these four Gentlemen had attained much of the art of their Master, so that they could each of them have kept such a School themselves.



They overtook one that was going before them, whose name was By-ends.

Well when they had, as I said, thus saluted each other, Mr. *Mony-love* said to Mr. *By-ends,* Who are they upon the Road before us? For *Christian* and *Hopeful* were yet within view.

By-ends. They are a couple of far country-men, that after *their mode,* are going on Pilgrimage.

Mony-love. Alas, why did they not stay that we might

have had their good company, for *they,* and *we,* and *you* Sir, I hope, are all going on Pilgrimage.

By-ends. We are so indeed, but the men before us are so rigid, and love so much their own notions, and do also so lightly esteem the Opinions of others; that let a man be never so godly, yet if he jumps not with them in all things, they thrust him quite out of their company.

Save-all. That's bad; But we read of some, *that are righteous over-much,* and such men's rigidness prevails with them to judge and condemn all but themselves. But I pray *what* and *how* many, were the things wherein you differed.

By-ends. Why they after their headstrong manner, conclude that it is duty to rush on their Journey *all* weathers, and I am for waiting for *Wind* and *Tide.* They are for hazarding all for God, at a clap, and I am for taking *all* advantages to secure my life and estate. They are for holding *their notions,* though all other men are against them; but I am for Religion in what, and so far as the times, and my safety will bear it. They are for Religion, when in rags, and contempt; but I am for him when he walks in his golden slippers in the Sun-shine, and with applause.

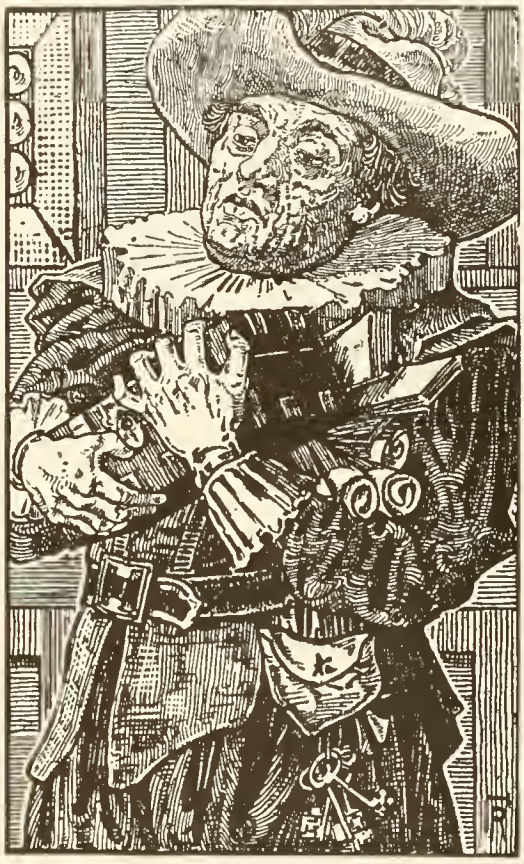
Hold-the-World. Ay, and hold you there still, good Mr. *By-ends,* for, for my part, I can count him but a fool, that having the liberty to keep what he has, shall be so unwise as to lose it. Let us be wise as *Serpents,* 'tis best to make hay when the Sun shines; you see how the Bee lieth still all winter and bestirs her then only when she can have profit with pleasure. God sends sometimes Rain, and sometimes Sunshine; if they be such fools to go through the first, yet let us be content to take fair weather along with us. For my part I like that Religion best, that will stand with the security of God's good blessings unto us; for who can imagine that is ruled by his reason, since God has bestowed upon us the good things of this life, but that he would have us keep them for his sake. *Abraham* and *Solomon* grew rich in Religion. And *Job* says, that a good man *shall lay up gold as dust.* But he must not be such as the men before us, if they be as you have described them.

Save-all. I think that we are all agreed in this matter, and there-

fore there needs no more words about it.

MONY-LOVE. No, there needs no more words about this matter indeed, for he that believes neither Scripture nor reason (and you see we have both on our side) neither knows his own liberty, nor seeks his own safety.

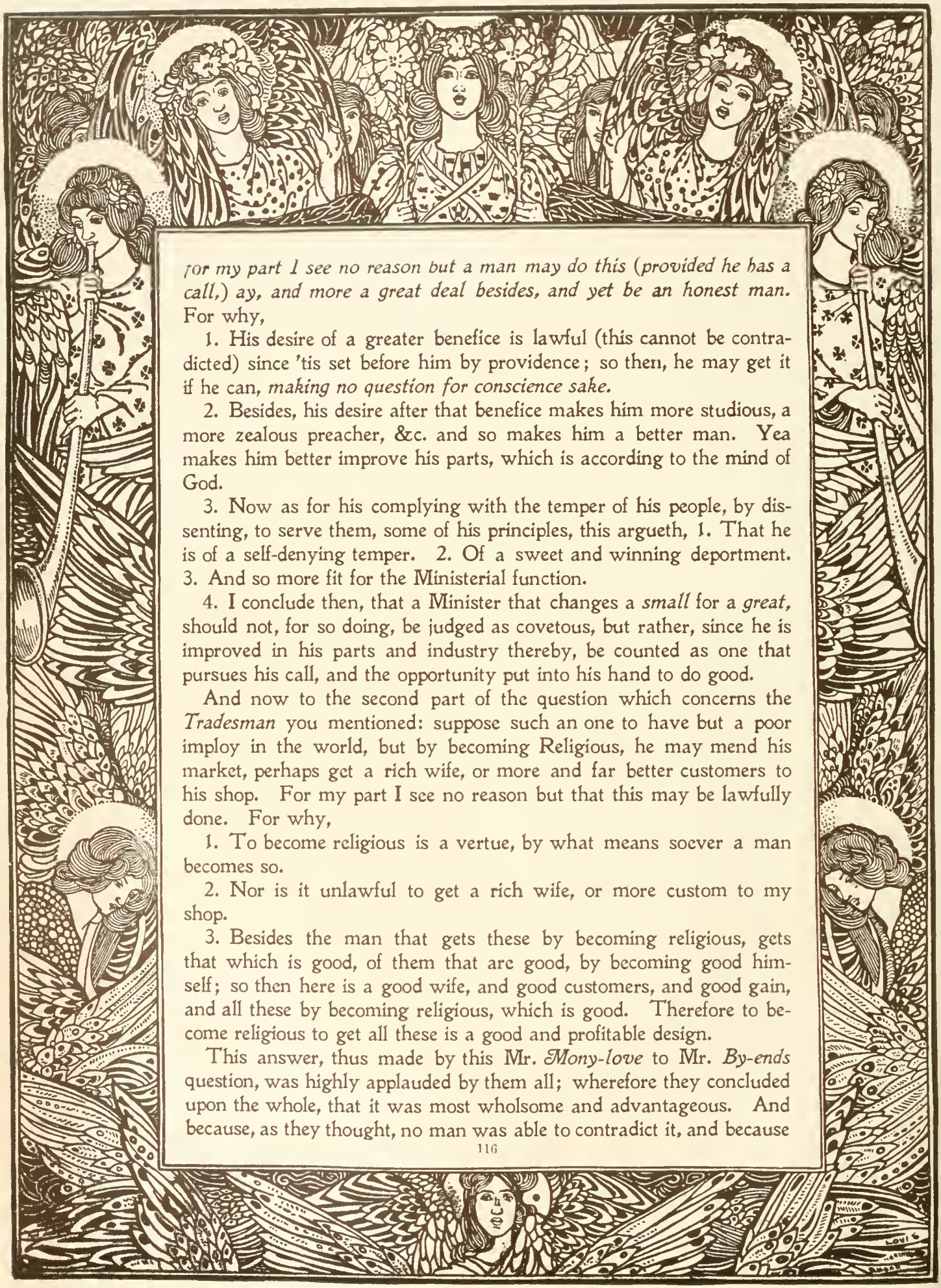
BY-ENDS. My Brethren, we are, as you see, going all on Pilgrimage, and for our better diversion from things that are bad, give me leave to propound unto you this question.



Mr. Mony-love.

Suppose a man, a Minister, or a Tradesman, &c. should have an advantage lie before him to get the good blessings of this life. Yet so, as that he can by no means come by them, except, in appearance at least, he becomes extraordinary Zealous in some points of Religion, that he meddled not with before, may he not use this means to attain his end, and yet be a right honest man?

MONY-LOVE. I see the bottom of your question, and with these Gentlemen's good leave, I will endeavour to shape you an answer. And first to speak to your question, as it concerns a *Minister* himself. *Suppose a Minister, a worthy man, possessed but of a very small benefice, and has in his eye a greater, more fat, and plump by far; he has also now an opportunity of getting of it; yet so as by being more studious, by preaching more frequently and zealously, and because the temper of the people requires it, by altering of some of his principles;*



for my part I see no reason but a man may do this (provided he has a call,) ay, and more a great deal besides, and yet be an honest man. For why,

1. His desire of a greater benefice is lawful (this cannot be contradicted) since 'tis set before him by providence; so then, he may get it if he can, *making no question for conscience sake.*

2. Besides, his desire after that benefice makes him more studious, a more zealous preacher, &c. and so makes him a better man. Yea makes him better improve his parts, which is according to the mind of God.

3. Now as for his complying with the temper of his people, by dissenting, to serve them, some of his principles, this argueth, 1. That he is of a self-denying temper. 2. Of a sweet and winning deportment. 3. And so more fit for the Ministerial function.

4. I conclude then, that a Minister that changes a *small* for a *great,* should not, for so doing, be judged as covetous, but rather, since he is improved in his parts and industry thereby, be counted as one that pursues his call, and the opportunity put into his hand to do good.

And now to the second part of the question which concerns the *Tradesman* you mentioned: suppose such an one to have but a poor imploy in the world, but by becoming Religious, he may mend his market, perhaps get a rich wife, or more and far better customers to his shop. For my part I see no reason but that this may be lawfully done. For why,

1. To become religious is a vertue, by what means soever a man becomes so.

2. Nor is it unlawful to get a rich wife, or more custom to my shop.

3. Besides the man that gets these by becoming religious, gets that which is good, of them that are good, by becoming good himself; so then here is a good wife, and good customers, and good gain, and all these by becoming religious, which is good. Therefore to become religious to get all these is a good and profitable design.

This answer, thus made by this Mr. *Mony-love* to Mr. *By-ends* question, was highly applauded by them all; wherefore they concluded upon the whole, that it was most wholsome and advantageous. And because, as they thought, no man was able to contradict it, and because

Christian and *Hopeful* was yet within call, they joyntly agreed to assault them with the question as soon as they overtook them, and the rather because they had opposed Mr. *By-ends* before. So they called after them, and they stopt, and stood still till they came up to them; but they concluded as they went, that not Mr. *By-ends,* but old Mr. *Hold-the-World* should propound the question to them, because, as they supposed, their answer to him would be without the remainder of that heat that was kindled betwixt Mr. *By-ends* and them, at their parting a little before.

So they came up to each other and after a short salutation, Mr. *Hold-the-World* propounded the question to *Christian* and his fellow, and bid them to answer it if they could.

CHR. Then said *Christian,* even a babe in Religion may answer ten thousand such questions. For if it be unlawful to follow Christ for loaves, as it is, *Job.* 6. How much more abominable is it to make of him and religion a stalking horse to get and enjoy the world. Nor do we find any other than Heathens, Hypocrites, Devils and Witches that are of this opinion.

1. *Heathens,* for when *Hamor* and *Shechem* had a mind to the Daughter and Cattle of *Jacob,* and saw that there was no ways for them to come at them, but by becoming circumcised, they say to their companions; If every male of us be circumcised, as they are circumcised, shall not their Cattle, and their substance, and every beast of theirs be ours? Their Daughter and their Cattle were that which they sought to obtain, and their Religion the stalking horse they made use of to come at them. Read the whole story, *Gen.* 34. 20, 21, 22, 23.

Mr. Save-all.

2. The Hypocritical Pharisees

were also of this Religion, long prayers were their pretence, but to get widows' houses were their intent, and greater damnation was from God their Judgment, *Luke* 20. 46, 47.

3. *Judas* the Devil was also of this Religion, he was religious for the bag, that he might be possessed of what was therein; but he was lost, cast away, and the very Son of perdition.

4. *Simon* the witch was of this Religion too, for he would have had the Holy Ghost, that he might have got money therewith, and his sentence from *Peter's* mouth was according, *Acts* 8. 19, 20, 21, 22.

5. Neither will it out of my mind, but that that man that takes up Religion for the world, will throw away Religion for the world; for so surely as *Judas* designed the world in becoming religious, so surely did he also sell Religion, and his Master for the same. To answer the question therefore affirmatively, as I perceive you have done, and to accept of as authentick such answer, is both Heathenish, Hypocritical and Devilish, and your reward will be according to your works. Then they stood staring one upon another, but had not wherewith to answer *Christian*. *Hopeful* also approved of the soundness of *Christian's* answer, so there was a great silence among them. Mr. *Byends* and his company also staggered and kept behind, that *Christian* and *Hopeful* might outgo them. Then said *Christian* to his fellow, If these men cannot stand before the sentence of men, what will they do with the sentence of God? & if they are mute when dealt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire?

Then *Christian* and *Hopeful* out-went them, and went till they came at a delicate Plain, called *Ease*, where they went with much content; but that plain was but *narrow*, so they were quickly got over it. Now at the further side of that plain, was a little Hill called *Lucre*, and in that *Hill* a *Silver-Mine*, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brink of the pit, the ground being deceitful under them, broke, and they were slain; some also had been maimed there, and could not to their dying day be their own men again.

Then I saw in my Dream, that a little off the road, over against the

A little off the road, over against the Silver-Mine, stood Demas.

Silver-Mine, stood *Demas* (*Gentleman*-like,) to call to Passengers to come and see: who said to *Christian* and his Fellow; Ho, turn aside hither, and I will shew you a thing.

CHR. *What thing so deserving, as to turn us out of the way?*

DE. Here is a Silver-*Mine,* and some digging in it for Treasure; if you will come, with a little pains, you may richly provide for yourselves.

HOPE. Then said *Hopeful, Let us go see.*

CHR. Not I, said *Christian;* I have heard of this place before now, and how many have there been slain; and besides, that Treasure is a snare to those that seek it, for it hindreth them in their Pilgrimage. Then *Christian* called to *Demas,* saying, *Is not the place dangerous? hath it not hindred many in their Pilgrimage?*

DE. Not very dangerous, except to those that are careless: but withal, he *blushed* as he spake.

CHR. Then said *Christian* to *Hopeful,* Let us not stir a step, but still keep on our way.

HOPE. *I will warrant you, when* By-ends *comes up, if he hath the same invitation as We, he will turn in thither to see.*

CHR. No doubt thereof, for his principles lead him that way, and a hundred to one but he dies there.

DE. Then *Demas* called again, saying, But will you not come over and see?

CHR. Then *Christian* roundly answered, saying, *Demas,* Thou art an Enemy to the right ways of the Lord in this way, and hast been already condemned for thine own turning aside, by one of his Majesty's Judges; and why seekest thou to bring us into the like condemnation? Besides, if we at all turn aside, our Lord the King will certainly hear thereof; and will there put us to shame, where we would stand with boldness before him.

Demas cried again, That he also was one of their fraternity; and that if they would tarry a little, he also himself would walk with them.

CHR. Then said *Christian,* What is thy name? is it not the same by the which I have called thee?

DE. Yes, my name is *Demas,* I am the son of *Abraham.*

CHR. I know you, *Gehazi* was your Great-Grandfather, and *Judas* your Father, and you have trod their steps. It is but a devilish prank that thou usest. Thy Father was hanged for a Traitor, and thou deservest no better reward. Assure thyself, that when we come to the King, we will do him word of this thy behaviour. Thus they went their way.

By this time *By-ends* and his companions was come again within sight, and they at the first beck went over to *Demas.* Now whether they fell into the Pit by looking over the brink thereof; or whether they went down to dig, or whether they were smothered in the bottom, by the damps that commonly arise, of these things I am not certain: But this I observed, that they were never seen again in the way. Then sang *Christian,*

By-ends *and Silver*-Demas *both agree;*
One calls, the other runs, that he may be,
A sharer in his Lucre: so these two
Take up in this World, and no further go.

Now I saw, that just on the other side of this Plain, the Pilgrims came to a place where stood an old *Monument,* hard by the High-way-side, at the sight of which they were both concerned, because of the strangeness of the form thereof; for it seemed to them as if it had been a *Woman* transformed into the shape of a Pillar: here therefore they stood looking, and looking upon it, but could not for a time tell what they should make thereof. At last *Hopeful* espied written above upon the head thereof, a Writing in an unusual hand; but he being no Scholar, called to *Christian* (for he was learned) to see if he could pick out the meaning: so he came, and after a little laying of Letters together, he found the same to be this, *Remember Lot's Wife.* So he read it to his fellow; after which, they both concluded, that that was the Pillar of Salt into which *Lot's Wife* was turned for looking back with a *covetous heart,* when she was going from *Sodom* for safety, which sudden and amazing sight, gave them occasion of this discourse.

CHR. Ah my brother, this is a seasonable sight, it came opportunely to us after the invitatian which *Demas* gave us to come over to view the Hill *Lucre:* and had we gone over as he desired us, and as thou wast inclining to do (my Brother) we had, for ought I know, been made ourselves like this Woman, a spectacle for those that shall come after to behold.

HOPE. I am sorry that I was so foolish, and am made to wonder that I am not now as *Lot's* Wife; for wherein was the difference 'twixt her sin and mine. She only looked back, and I had a desire to go see. Let Grace be adored, and let me be ashamed that ever such a thing should be in mine heart.

CHR. Let us take notice of what we see here, for our help for time to come: *This* woman escaped one Judgment; for she fell not by the destruction of *Sodom,* yet she was destroyed by another; as we see, she is turned into a Pillar of Salt.

HOPE. True, and she may be to us both *Caution* and *Example; Caution* that we should shun her sin, or a sign of what judgment will overtake such as shall not be prevented by this caution. So *Korah, Dathan,* and *Abiram,* with the two hundred and fifty men, that perished in their sin, did also become a sign, or example to others to beware. But above all, I muse at one thing, to wit, how *Demas* and his

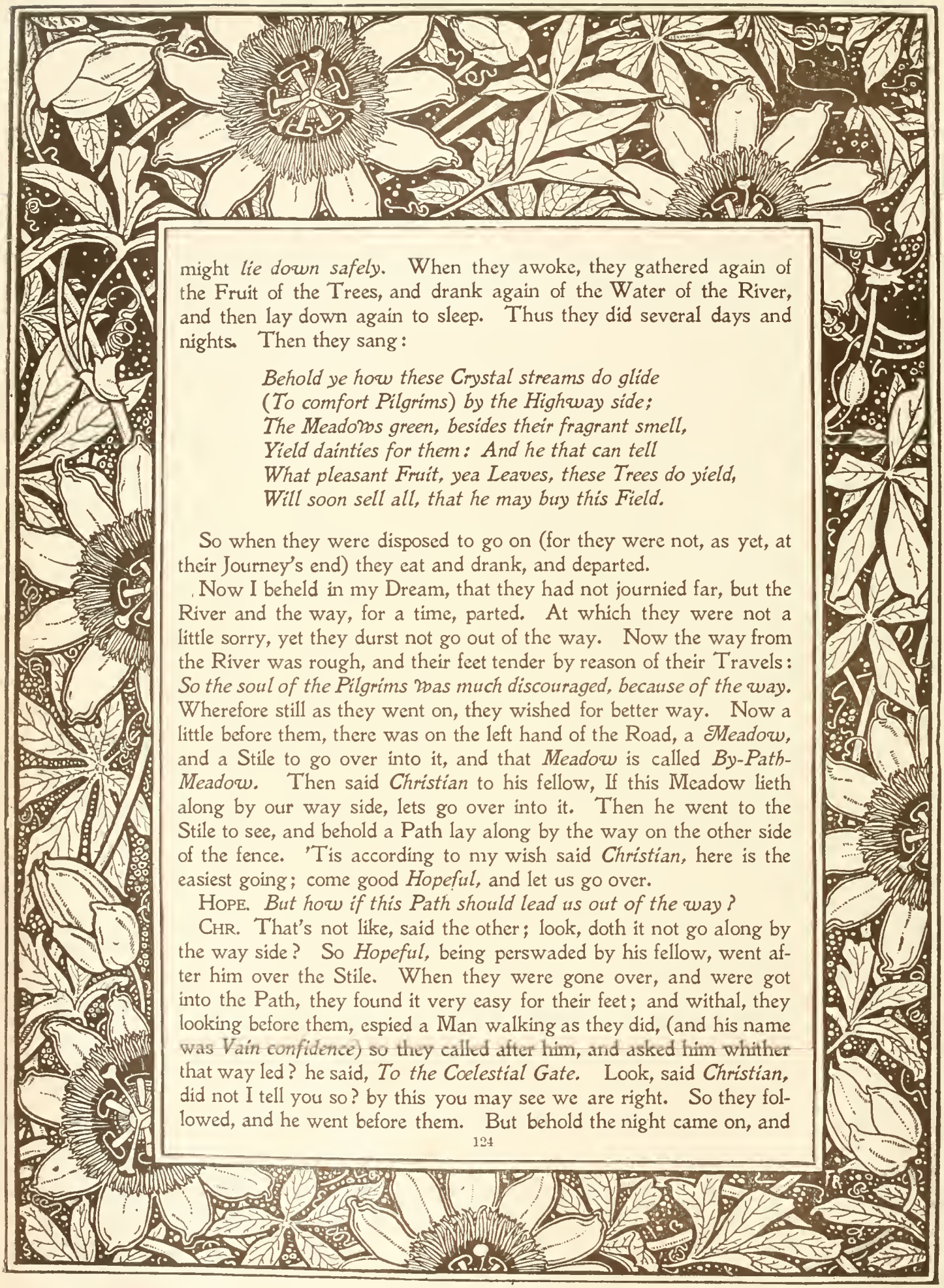
They both concluded that that was the Pillar of Salt into which Lot's Wife was turned for looking back with a covetous heart.

fellows can stand so confidently yonder to look for that treasure, which this Woman, but for looking behind her, after (for we read not that she stept one foot out of the way) was turned into a pillar of Salt; specially since the Judgment which overtook her, did make her an example, within sight of where they are: for they cannot chuse but see her, did they but lift up their eyes.

CHR. It is a thing to be wondered at, and it argueth that their heart is grown desperate in the case; and I cannot tell who to compare them to so fitly, as to them that pick Pockets in the presence of the Judge, or that will cut Purses under the Gallows. It is said of the men of *Sodom, that they were sinners exceedingly,* because they were sinners *before the Lord;* that is, in his eyesight; and notwithstanding the kindnesses that he had shewed them, for the land of *Sodom,* was now, like the Garden of *Eden heretofore.* This therefore provoked him the more to jealousy, and made their plague as hot as the fire of the Lord out of Heaven could make it. And it is most rationally to be concluded, that such, even such as these are, that shall sin in the sight, yea, and that too in despite of such examples that are set continually before them, to caution them to the contrary, must be partakers of severest Judgments.

HOPE. Doubtless thou hast said the truth, but what a mercy is it, that neither thou, but especially I, am not made myself this example: this ministreth occasion to us to thank God, to fear before him, and always to remember *Lot's* Wife.

I saw then, that they went on their way to a pleasant River, which *David the King* called *the River of God;* but *John, the River of the water of life.* Now their way lay just upon the bank of the River: here therefore *Christian* and his Companion walked with great delight. They drank also of the water of the River, which was pleasant and enlivening to their weary Spirits: besides, on the banks of this River on either side were *green Trees,* that bore all manner of Fruit; and the leaves of the Trees were good for Medicine; with the Fruit of these Trees they were also much delighted; and the leaves they eat to prevent Surfeits, and other Diseases that are incident to those that heat their blood by Travels. On either side of the River was also a Meadow, curiously beautified with Lilies; and it was green all the year long. In this Meadow they lay down and slept, for here they



might *lie down safely*. When they awoke, they gathered again of the Fruit of the Trees, and drank again of the Water of the River, and then lay down again to sleep. Thus they did several days and nights. Then they sang:

Behold ye how these Crystal streams do glide
(To comfort Pilgrims) by the Highway side;
The Meadows green, besides their fragrant smell,
Yield dainties for them: And he that can tell
What pleasant Fruit, yea Leaves, these Trees do yield,
Will soon sell all, that he may buy this Field.

So when they were disposed to go on (for they were not, as yet, at their Journey's end) they eat and drank, and departed.

Now I beheld in my Dream, that they had not journied far, but the River and the way, for a time, parted. At which they were not a little sorry, yet they durst not go out of the way. Now the way from the River was rough, and their feet tender by reason of their Travels: *So the soul of the Pilgrims was much discouraged, because of the way.* Wherefore still as they went on, they wished for better way. Now a little before them, there was on the left hand of the Road, a *Meadow*, and a Stile to go over into it, and that *Meadow* is called *By-Path-Meadow*. Then said *Christian* to his fellow, If this Meadow lieth along by our way side, lets go over into it. Then he went to the Stile to see, and behold a Path lay along by the way on the other side of the fence. 'Tis according to my wish said *Christian*, here is the easiest going; come good *Hopeful*, and let us go over.

Hope. *But how if this Path should lead us out of the way?*

Chr. That's not like, said the other; look, doth it not go along by the way side? So *Hopeful*, being perswaded by his fellow, went after him over the Stile. When they were gone over, and were got into the Path, they found it very easy for their feet; and withal, they looking before them, espied a Man walking as they did, (and his name was *Vain confidence*) so they called after him, and asked him whither that way led? he said, *To the Coelestial Gate*. Look, said *Christian*, did not I tell you so? by this you may see we are right. So they followed, and he went before them. But behold the night came on, and

They went on their way to a pleasant River, which David the King called the River of God; but John, the River of the water of life.

it grew very dark, so that they tnat were behind lost the sight of him that went before.

He therefore that went before (*Vain confidence* by name) not seeing the way before him, fell into a deep Pit, which was on purpose there made by the Prince of those grounds to catch *vain glorious* fools withal and was dashed to pieces with his fall.

Now *Christian* and his fellow heard him fall. So they called, to know the matter, but there was none to answer, only they heard a groaning. Then said *Hopeful,* Where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way. And now it began to rain, and thunder, and lighten in a very dreadful manner, and the water rose amain.

And his name was Vain confidence.

Then *Hopeful* groaned in himself, saying, *Oh that I had kept on my way!*

CHR. Who could have thought that this path should have led us out of the way?

HOPE. *I was afraid on't at very first, and therefore gave you that gentle caution. I would have spoke plainer, but that you are older than I.*

CHR. Good Brother be not offended, I am sorry I have brought thee out of the way, and that I have put thee into such eminent danger; pray my Brother forgive me, I did not do it of an evil intent.

HOPE. *Be comforted my Brother for I forgive thee; and believe too, that this shall be for our good.*

CHR. I am glad I have with

me a merciful Brother. But we must not stand thus; let's try to go back again.

HOPE. *But good Brother let me go before.*

CHR. No, if you please, let me go first; that if there be any danger, I may be first therein, because by my means we are both gone out of the way.

HOPE. *No, said* Hopeful, *you shall not go first, for your mind being troubled, may lead you out of the way again.* Then for their encouragement, they heard the voice of one saying, *Let thine heart be towards the High-way, even the way that thou wentest, turn again.* But by this time the Waters were greatly risen, by reason of which, the way of going back was very dangerous. (Then I thought that it is easier going out of the way when we are in, than going in when we are out.) Yet they adventured to go back; but it was so dark, and the flood was so high, that in their going back, they had like to have been drowned nine or ten times.

Neither could they, with all the skill they had, get again to the Stile that night. Wherefore, at last, lighting under a little shelter, they sat down there till the day brake; but being weary, they fell asleep. Now there was not far from the place where they lay, a *Castle,* called *Doubting-Castle,* the owner whereof was *Giant Despair,* and it was in his grounds they now were sleeping; wherefore he getting up in the morning early, and walking up and down in his Fields, caught *Christian* and *Hopeful* asleep in his grounds. Then with a *grim* and *surly* voice he bid them awake, and asked them whence they were? and what they did in his grounds? They told him, they were Pilgrims, and that they had lost their way. Then said the *Giant,* You have this night trespassed on me, by trampling in, and lying on my grounds, and therefore you must go along with me. So they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a fault. The *Giant* therefore drove them before him, and put them into his Castle, into a very dark Dungeon, nasty and stinking to the spirit of these two men. Here then they lay, from *Wednesday* morning till *Saturday* night, without one bit of bread, or drop of drink, or any light, or any to ask how they did. They were therefore here in evil case, and were far from friends and acquaintance. Now in this place, *Christian* had double sorrow, be-

cause 'twas through his unadvised haste that they were brought into this distress.

Now *Giant Despair* had a Wife, and her name was *Diffidence.* So when he was gone to bed, he told his Wife what he had done, to wit, that he had taken a couple of Prisoners, and cast them into his *Dungeon,* for trespassing on his grounds. Then he asked her also what he had best to do further to them. So she asked him what they were, whence they came, and whither they were bound; and he told her: then she counselled him, that when he arose in the morning, he should beat them, without any mercy. So when he arose, he getteth him a grievous Crab-tree Cudgel, and goes down into the *Dungeon* to them; and there, first falls to rateing of them as if they were dogs, although they gave him never a word of distaste; then he falls upon them, and beats them fearfully, in such sort, that they were not able to help themselves, or to turn them upon the floor. This done, he withdraws and leaves them, there to condole their misery, and to mourn under their distress. So all that day they spent the time in nothing but sighs and bitter lamentations. The next night she talking with her Husband about them further, and understanding that they were yet alive, did advise him to counsel them, to make away themselves. So when morning was come, he goes to them in a surly manner, as before, and perceiving them to be very sore with the stripes that he had given them the day before, he told them, that since they were never like to come out of that place, their only way would be, forthwith to make an end of themselves, either with Knife, Halter, or Poison: For why, said he, should you chuse life, seeing it is attended with so much bitterness. But they desired him to let them go; with that he looked ugly upon them, and rushing to them, had doubtless made an end of them himself, but that he fell into one of his fits; (for he sometimes in sun-shine weather fell into fits) and lost (for a time) the use of his hand: wherefore he withdrew, and left them, (as before) to consider what to do. Then did the Prisoners consult between themselves, whether 'twas best to take his counsel or no: and thus they began to discourse.

CHR. Brother, said *Christian,* what shall we do? the life that we now live is miserable; for my part I know not whether is best, to live

Giant Despair.

thus, or to die out of hand? *My soul chooseth strangling rather than life;* and the Grave is more easy for me than this Dungeon. Shall we be ruled by the Giant?

HOPE. *Indeed our present condition is dreadful, and death would be far more welcome to me than* thus *for ever to abide. But yet let us consider, the Lord of the Country to which we are going, hath said, Thou shalt do no murther, no not to another man's person; much more then are we forbidden to take his counsel to kill ourselves. Besides, he that kills another, cannot but commit murder upon his body; but for one to kill himself, is to kill body and soul at once. And moreover, my Brother, thou talkest of ease in the Grave; but hast thou forgotten the Hell, whither for certain the murderers go? for no murderer hath eternal life,* etc. *And, let us consider again, that all the Law is not in the hand of* Giant Despair. *Others, so far as I can understand, have been taken by him, as well as we; and yet have escaped out of his hand. Who knows but that God that made the world may cause that* Giant Despair *may die; or that, at some time or other he may forget to lock us in; or, but he may in short time have another of his fits before*

He caught Christian and Hopeful asleep in his grounds.

us, and may lose the use of his limbs; and if ever that should come to pass again, for my part, I am resolved to pluck up the heart of a man, and to try my utmost to get from under his hand. I was a fool that I did not try to do it before: but however, my Brother, let's be patient, and endure a while; the time may come that may give us a happy release: but let us not be our own murderers. With these words *Hopeful* at present did moderate the mind of his Brother; so they continued together (in the dark) that day, in their sad and doleful condition.

Towards evening the Giant goes down into the Dungeon again, to see if his Prisoners had taken his counsel.

Well, towards evening the Giant goes down into the Dungeon again, to see if his Prisoners had taken his counsel; but when he came there, he found them alive, and truly, alive was all: for now, what for want of Bread and Water, and by reason of the Wounds they received when he beat them, they could do little but breathe. But, I say, he found them alive; at which he fell into a grievous rage, and told them, that seeing they had disobeyed his counsel, it should be worse with them than if they had never been born.

At this they trembled greatly, and I think that *Christian* fell into a Swound; but coming a little to himself again, they renewed their discourse about the *Giant's* counsel; and whether yet they had best to take it or no. Now *Christian* again seemed to be for doing it, but *Hopeful* made his second reply as followeth.

HOPE. *My Brother, said he, remembrest thou not how valiant thou hast been heretofore.* Apollyon *could not crush thee, nor could all that thou didst hear, or see, or feel in the Valley of the Shadow of Death. What hardship, terror, and amazement hast thou already gone*

through, and art thou now nothing but fear? Thou seest that I am in the Dungeon with thee, a far weaker man by nature than thou art: also this Giant has wounded me as well as thee, and hath also cut off the Bread and Water from my mouth; and with thee I mourn without the light: but let's exercise a little more patience. Remember how thou playedst the man at Vanity Fair, *and wast neither afraid of the Chain nor Cage; nor yet of bloody Death: wherefore let us (at least to avoid the shame, that becomes not a Christian to be found in) bear up with patience as well as we can.*

Now night being come again, and the *Giant* and his Wife being in bed, she asked him concerning the Prisoners, and if they had taken his counsel: To which he replied, They are sturdy Rogues, they chuse rather to bear all hardship than to make away themselves. Then said she, Take them into the Castle-yard to morrow, and show them the *Bones* and *Skulls* of those that thou hast already dispatch'd; and make them believe, e're a week comes to an end, thou also wilt tear them in pieces, as thou hast done their fellows before them.

So when the morning was come, the *Giant* goes to them again, and takes them into the Castle-yard, and shews them as his Wife had bidden him. These, said he, were Pilgrims as you are, once, and they trespassed in my grounds as you have done; and when I thought fit, I tore them in pieces; and so within ten days I will do you. Go get you down to your Den again; and with that he beat them all the way thither. They lay therefore all day on *Saturday* in a lamentable case, as before. Now when night was come, and when Mrs. *Diffidence* and her Husband, the *Giant,* were got to bed, they began to renew their discourse of their Prisoners: and withal, the old *Giant* wondered, that he could neither by his blows, nor counsel, bring them to an end. And with that his Wife replied, I fear, said she, that they live in hope that some will come to relieve them, or that they have pick-locks about them; by the means of which they hope to escape. And, sayest thou so, my dear? said the *Giant,* I will therefore search them in the morning.

Well, on *Saturday* about midnight they began to *pray,* and continued in Prayer till almost break of day.

Now a little before it was day, good *Christian,* as one half amazed, brake out in this passionate Speech, *What a fool,* quoth he, *am I thus*

That gate, as it opened, made such a creaking, that it waked Giant Despair, who hastily rising to pursue his Prisoners, felt his Limbs to fail.

to lie in a stinking Dungeon, when I may as well walk at liberty! I have a Key *in my bosom, called* Promise, *that will, I am persuaded, open any Lock in* Doubting Castle. Then said *Hopeful,* That's good news; good Brother pluck it out of thy bosom and try.

Then *Christian* pulled it out of his bosom, and began to try at the Dungeon door, whose bolt (as he turned the Key) gave back, and the door flew open with ease, and *Christian* and *Hopeful* both came out. Then he went to the outward door that leads into the *Castle yard,* and with his *Key* opened the door also. After he went to the *Iron* Gate, for that must be opened too, but that Lock went *damnable* hard, yet the Key did open it; then they thrust open the Gate to make their escape with speed, but that Gate, as it opened, made such a creaking, that it waked *Giant Despair,* who hastily rising to pursue his Prisoners, felt his Limbs to fail, for his fits took him again, so that he could by no means go after them. Then they went on, and came to the King's high-way again, and so were safe, because they were out of his Jurisdiction.

Now when they were gone over the Stile, they began to contrive with themselves what they should do at that Stile, to prevent those that should come after, from falling into the hands of *Giant Despair.* So they consented to erect there a Pillar, and to engrave upon the side thereof *Over this Stile is the Way to* Doubting-Castle, *which is kept by* Giant Despair, *who despiseth the King of the Coelestial Country, and seeks to destroy his holy Pilgrims.* Many therefore that followed after, read what was written, and escaped the danger. This done, they sang as follows:

Out of the way we went, and then we found
What 'twas to tread upon forbidden ground:
And let them that come after have a care,
Lest heedlessness makes them, as we, to fare:
Lest they, for trespassing, his prisoners are,
Whose Castle's Doubting, *and whose name's* Despair.

They went then, till they came to the Delectable Mountains, which Mountains belong to the Lord of that Hill, of which we have spoken before; so they went up to the Mountains, to behold the Gardens and Orchards, the Vineyards, and Fountains of water; where also they drank, and washed themselves, and did freely eat of the Vineyards.

Now there was on the tops of these Mountains Shepherds feeding their flocks, and they stood by the high-way side. The Pilgrims therefore went to them, and leaning upon their staves, (as is common with weary Pilgrims, when they stand to talk with any by the way,) they asked, *Whose delectable Mountains are these? and whose be the sheep that feed upon them?*

SHEP. These Mountains are *Immanuel's Land,* and they are within sight of his City, and the sheep also are his, and he laid down his life for them.

CHR. *Is this the way to the Cœlestial City?*

SHEP. You are just in your way.

CHR. *How far is it thither?*

SHEP. Too far for any but those that *shall* get thither indeed.

CHR. *Is the way safe, or dangerous?*

SHEP. Safe for those for whom it is to be safe, *but transgressors shall fall therein.*

CHR. *Is there in this place any relief for Pilgrims that are weary and faint in the way?*

SHEP. The Lord of these Mountains hath given us a charge, *Not to be forgetful to entertain strangers:* Therefore the good of the place is even before you.

I saw also in my Dream, that when the Shepherds perceived that they were wayfaring men, they also put questions to them, (to which they made answer as in other places,) as, Whence came you? and, How got you into the way? and, By what means have you so persevered therein? For but few

Now there was on the tops of these Mountains Shepherds feeding their flocks, and they stood by the high-way side.

The top of an Hill called Error.

of them that begin to come hither, do shew their face on these Mountains. But when the Shepherds heard their answers, being pleased therewith, they looked very lovingly upon them; and said, *Welcome to the delectable Mountains.*

The Shepherds, I say, whose names were *Knowledge, Experience, Watchful,* and *Sincere,* took them by the hand, and had them to their Tents, and made them partake of that which was ready at present. They said moreover, We would that you should stay here a while, to be acquainted with us, and yet more to solace yourselves with the good of these delectable Mountains. They told them, That they were content to stay; and so they went to their rest that night, because it was very late.

Then I saw in my Dream that in the morning the Shepherds called up *Christian* and *Hopeful* to walk with them upon the Mountains. So they went forth with them, and walked a while, having a pleasant prospect on every side. Then said the Shepherds one to another, Shall we shew these Pilgrims some wonders? So when they had concluded to do it, they had them first to the top of an Hill called *Error,* which was very steep on the furthest side, and bid them look down to the bottom. So *Christian* and *Hopeful* lookt down, and saw at the bottom several men dashed all to pieces by a fall that they had from

the top. Then said *Christian,* What meaneth this? The Shepherds answered; Have you not heard of them that were made to err, by hearkening to *Hymeneus* and *Philetus,* as concerning the Faith of the Resurrection of the Body? They answered, Yes. Then said the Shepherds, Those that you see lie dashed in pieces at the bottom of this Mountain, *are they:* and they have continued to this day unburied (as you see) for an example to others to take heed how they clamber too high, or how they come too near the brink of this Mountain.

Then I saw that they had them to the top of another Mountain, and the name of that is *Caution;* and bid them look afar off. Which when they did, they perceived as they thought, several men walking up and down among the Tombs that were there. And they perceived that the men were blind, because they stumbled sometimes upon the Tombs, and because they could not get out from among them. Then said *Christian, What means this?*

The Shepherds then answered, Did you not see a little below these Mountains a *Stile* that led into a Meadow on the left hand of this way? They answered, Yes. Then said the Shepherds, From that Stile there goes a path that leads directly to *Doubting-Castle,* which is kept by *Giant Despair;* and these men (pointing to them among the Tombs) came once on Pilgrimage, as you do now, even till they came to that same *Stile.* And because the right way was rough in that place, they chose to go out of it into that Meadow, and there were taken by Giant *Despair,* and cast into *Doubting-Castle;* where, after they had a while been kept in the Dungeon, he at last did put out their eyes, and led them among those Tombs, where he has left them to wander to this very day; that the saying of the wise Man might be fulfilled, *He that wandereth out of the way of understanding shall remain in the Congregation of the dead.* Then *Christian* and *Hopeful* looked one upon another, with tears gushing out; but yet said nothing to the Shepherds.

Then I saw in my Dream, that the Shepherds had them to another place, in a bottom, where was a door in the side of an Hill; and they opened the door, and bid them look in. They looked in therefore, and saw that within it was very dark, and smoaky; they

They perceived several men walking up and down among the Tombs that were there.

also thought that they heard there a rumbling noise as of fire, and a cry of some tormented, and that they smelt the scent of Brimstone. Then said *Christian, What means this?* The Shepherds told them, saying, this is a By-way to Hell, a way that Hypocrites go in at; namely, such as sell their Birth-right, with *Esau:* such as sell their Master, with *Judas:* such as blaspheme the Gospel, with *Alexander:* and that lie and dissemble, with *Ananias* and *Sapphira* his wife.

HOPE. Then said *Hopeful* to the Shepherds, *I perceive that these had on them, even every one, a shew of Pilgrimage as we have now; had they not?*

SHEP. Yes, and held it a long time too.

HOPE. *How far might they go on Pilgrimage in their day, since they notwithstanding were thus miserably cast away?*

SHEP. Some further, and some not so far as these Mountains.

Then said the Pilgrims one to another, *We had need cry to the Strong for strength.*

SHEP. Ay, and you will have need to use it when you have it, too.

By this time the Pilgrims had a desire to go forwards, and the Shepherds a desire they should; so they walked together towards the end of the Mountains. Then said the Shepherds one to another, Let us here shew to the Pilgrims the Gates of the Cœlestial City, if they have skill to look through our Perspective Glass. The Pilgrims then lovingly accepted the motion: so they had them to the top of an high Hill, called *Clear,* and gave them their Glass to look. Then they essayed to look, but the remembrance of that last thing that the Shepherds had shewed them made their hand shake, by means of which impediment they could not look steadily through the Glass; yet they thought they saw something like the Gate, and also some of the Glory of the place.

Thus by the Shepherds, *Secrets are reveal'd,*
Which from all other men are kept conceal'd:
Come to the Shepherds *then, if you would see*
Things deep, things hid, and that mysterious be.

When they were about to depart, one of the Shepherds gave them a *note of the way.* Another of them *bid them beware of the flatterer,* The third, *bid them take heed that they sleep not upon the Inchanted*

This is a By-way to Hell, a way that Hypocrites go in at.

Ground, and the fourth, *bid them God speed.* So I awoke from my Dream.

And I slept, and dreamed again, and saw the same two Pilgrims going down the Mountains along the High-way towards the City. Now a little below these Mountains, on the left hand, lieth the Country of *Conceit,* from which Country there comes into the way in which the Pilgrims walked, a little crooked Lane. Here therefore they met with a very brisk Lad, that came out of that Country; and his name was *Ignorance.* So *Christian* asked him, *From what parts he came? and whither he was going?*

IGN. Sir, I was born in the Country that lieth off there, a little on the left hand; and I am going to the Cœlestial City.

CHR. *But how do you think to get in at the Gate, for you may find some difficulty there?*

IGN. As other good People do, said he.

CHR. *But what have you to shew at that Gate, that may cause that the Gate should be opened to you?*

IGN. I know my Lords will, and I have been a good liver, I pay

every man his own; I Pray, Fast, pay Tithes, and give Alms, and have left my Country for whither I am going.

CHR. *But thou camest not in at the Wicket-gate, that is at the head of this way; thou camest in hither through that same crooked Lane; and therefore I fear, however thou mayest think of thyself, when the reckoning day shall come, thou wilt have laid to thy charge that thou art a Thief and a Robber, instead of getting admittance into the City.*

IGN. Gentlemen, ye be utter strangers to me, I know you not; be content to follow the Religion of your Country, and I will follow the Religion of mine. I hope all will be well. And as for the Gate that you talk of, all the World knows that that is a great way off of our Country. I cannot think that any man in all our parts doth so much as know the way to it; nor need they matter whether they do or no, since we have, as you see, a fine pleasant green Lane, that comes down from our Country the next way into it.

When *Christian* saw that the man was wise in his own conceit, he said to *Hopeful* whisperingly, *There is more hopes of a fool than of him.* And said moreover *When he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.* What, shall we talk further with him? or out-go him at present? and so leave him to think of what he hath heard already; and then stop again for him afterwards, and see if by degrees we can do any good of him? Then said *Hopeful:*

Let Ignorance a little while now muse
On what is said, and let him not refuse
Good Counsel to imbrace, lest he remain
Still Ignorant of What's the chiefest gain.
God saith, Those that no understanding have
(Although he made them) them he Will not save.

HOPE. He further added, It is not good, I think, to say all to him at once, let us pass him by, if you will, and talk to him anon, *even as he is able to bear it.*

So they both went on, and Ignorance he came after. Now when they had passed him a little way, they entered into a very dark Lane, where they met a man whom seven Devils had bound with seven

strong Cords, and were carrying of him back *to the door* that they saw in the side of the Hill. Now good *Christian* began to tremble, and so did *Hopeful* his Companion: yet as the Devils led away the man, *Christian* looked to see if he knew him, and he thought it might be one *Turn-away* that dwelt in the *Town* of *Apostacy.* But he did not perfectly see his face, for he did hang his head like a Thief that is found. But being gone past, *Hopeful* looked after him, and espied on his back a Paper with this Inscription, *Wanton Professor, and damnable Apostate.* Then said *Christian* to his Fellow, Now I call to remembrance that which was told me of a thing that happened to a good man hereabout. The name of the man was *Little-Faith,* but a good man, and he dwelt in the Town of *Sincere.* The thing was this; at the entering in of this passage there comes down from *Broad-way-gate* a Lane called *Dead-man's-lane;* so called, because of the Murders that are commonly done there. And this *Little-Faith* going on Pilgrimage, as we do now, chanced to sit down there and slept. Now there happened, at that time, to come down that *Lane* from *Broad-way-gate* three Sturdy Rogues, and their names were *Faint-heart, Mistrust,* and *Guilt,* (three brothers) and they espying *Little-Faith* where he was, came galloping up with speed. Now the good man was just awaked from his sleep, and was getting up to go on his Journey. So they came all up to him, and with threatening Language bid him *stand.* At this, *Little-faith* lookt as white as a Clout, and had neither power to fight nor fly. Then said *Faint-heart,* Deliver thy Purse; but he making no haste to do it, (for he was loth to lose his Money,) *Mistrust* ran up to him, and thrusting his hand into his Pocket, pull'd out thence a bag of Silver. Then he cried out, Thieves, thieves. With that, *Guilt* with a great Club that was in his hand, strook *Little-Faith* on the head, and with that blow fell'd him flat to the ground, where he lay bleeding as one that would bleed to death. All this while the Thieves stood by: but at last, they hearing that some were upon the Road, and fearing lest it should be one *Great-grace* that dwells in the City of *Good-confidence,* they betook themselves to their heels, and left this good man to shift for himself. Now after a while *Little-faith* came to himself, and getting up, made shift to scrabble on his way. This was the story.

HOPE. *But did they take from him all that ever he had?*

CHR. No: the place where his Jewels were, they never ransack'd,

so those he kept still; but as, I was told, the good man was much afflicted for his loss. For the Thieves got most of his spending Money. That which they got not (as I said) were Jewels, also he had a little odd Money left, but *scarce* enough to bring him to his Journeys end; nay, (if I was not mis-informed) he was forced to beg as he went, to keep himself alive, (for his Jewels he might not sell.) But beg, and do what he could, *he went* (as we say) *with many a hungry belly,* the most part of the rest of the way.

HOPE. *But is it not a wonder they got not from him his Certificate, by which he was to receive his admittance at the Ccelestial gate?*

CHR. 'Tis a wonder, but they got not that: though they mist it not through any good cunning of his, for he being dismayed with their coming upon him, had neither power nor skill to hide any thing: so 'twas more by good Providence than by his endeavour, that they mist of *that good thing.*

HOPE. *But it must needs be a comfort to him, that they got not this Jewel from him.*

CHR. It might have been great comfort to him, had he used it as he should; but they that told me the story, said, That he made but little use of it all the rest of the way; and that because of the dismay that he had in their taking away of his Money: indeed he forgot it a great part of the rest of the Journey; and besides, when at any time, it came into his mind, and he began to be comforted therewith, then would fresh thoughts of his loss come again upon him, and those thoughts would swallow up all.

HOPE. *Alas poor Man! this could not but be a great grief unto him.*

CHR. Grief! Ay, a grief indeed, would it not have been so to any of us, had we been used as he, to be robbed and wounded too, and that in a strange place, as he was? 'Tis a wonder he did not die with grief, poor heart! I was told, that he scattered almost all the rest of the way with nothing but doleful and bitter complaints. Telling also to all that over-took him, or that he over-took in the way as he went, where he was robbed, and how; who they were that did it, and what he lost; how he was wounded, and that he hardly escaped with life.

HOPE. *But 'tis a wonder that his necessities did not put him upon* selling, or pawning *some of his Jewels, that he might have wherewith to relieve himself in his Journey.*

CHR. Thou talkest like one upon whose head is the Shell to this very

There happened, at that time, to come down that Lane from Broad-way-gate three Sturdy Rogues, and their names were Faint-heart, Mistrust, and Guilt.

day: For what should he *pawn* them? or to whom should he sell them? In all that Country where he was Robbed, his Jewels were not accounted of, nor did he want that relief which could from thence be administred to him; besides, had his Jewels been missing at the Gate of the Cœlestial City, he had (and that he knew well enough) been excluded from an Inheritance there; and that would have been worse to him than the appearance and villany of ten thousand Thieves.

HOPE. *Why art thou so tart my Brother? Esau* sold his Birth-right, *and that for a mess of Pottage; and that Birth-right was his greatest Jewel; and if he, why might not* Little-Faith *do so too?*

CHR. *Esau* did sell his Birth-right indeed, and so do many besides; and by so doing, exclude themselves from the chief blessing, as also that *Caitiff* did. But you must put a difference betwixt *Esau* and *Little-faith,* and also betwixt their Estates. *Esau's* Birth-right was typical, but *Little-faith's* Jewels were not so. *Esau's* belly was his God, but *Little-faith's* belly was not so. *Esau's* want lay in his fleshly appetite, *Little-faith's* did not so. Besides, *Esau* could see no further than to the fulfilling of his Lusts, *For I am at the point to die,* said he, *and what good will this Birth-right do me?* But *Little-faith* though it was his lot to have but a *little faith,* was by his *little faith* kept from such extravagances; and made to *see* and *prize* his Jewels more, than to sell them, as *Esau* did his Birth-right. You read not any where that *Esau* had *faith,* no not so much as a little. Therefore no marvel, if where the flesh only bears sway (as it will in that Man where *no* faith is to resist) if he sells his *Birth-right,* and his Soul and all, and that to the Devil of Hell; for it is with such, as it is with the Ass, *Who in her occasions cannot be turned away.* When their minds are set upon their Lusts, they will have them whatever they cost. But *Little-faith* was of another temper, his mind was on things Divine; his livelihood was upon things that were Spiritual, and from above. Therefore to what end should he that is of such a temper sell his Jewels, (had there been any that would have bought them) to fill his mind with empty things? Will a man give a penny to fill his belly with hay? or can you perswade the *Turtle-dove* to live upon Carrion, like the *Crow?* Though *faithless* ones, can for carnal Lusts, pawn, or mortgage, or sell what they have, and themselves outright to boot;

yet they that have *faith, saving faith,* though but a *little* of it, cannot do so. - Here therefore, my Brother, is thy mistake.

HOPE. *I acknowledge it; but yet your severe reflection had almost made me angry.*

CHR. Why, I did but compare thee to some of the Birds that are of the brisker sort, who will run to and fro in trodden paths with the shell upon their heads: but pass by that, and consider the matter under debate, and all shall be well betwixt thee and me.

HOPE. *But* Christian, *These three fellows, I am perswaded in my heart, are but a company of Cowards: would they have run else, think you, as they did, at the noise of one that was coming on the road? Why did not* Little-faith *pluck up a greater heart? He might, methinks, have stood one brush with them, and have yielded when there was no remedy.*

CHR. That they are Cowards, many have said, but few have found it so in the time of Trial. As for *a great heart, Little-faith* had none; and I perceive by thee, my brother, hadst thou been the Man concerned, thou art but for a brush, and then to yield. And verily, since this is the height of thy Stomach now they are at a distance from us, should they appear to thee, as they did to him, they might put thee to second thoughts.

But consider again, they are but Journeymen-Thieves, they serve under the King of the Bottomless pit; who, if need be, will come in to their aid himself, and his voice is *as the roaring of a Lion.* I myself have been engaged as this *Little-faith* was, and I found it a terrible thing. These three Villains set upon me, and I beginning like a *Christian* to resist, they gave but a call, and in came their Master. I would, as the saying is, have given my life for a penny; but that, as God would have it, I was cloathed with Armour of proof. Ay, and yet though I was so harnessed, I found it hard work to quit myself like a man; no man can tell what in that Combat attends us, but he that hath been in the Battle himself.

HOPE. *Well, but they ran, you see, when they did but suppose that one* Great-grace *was in the way.*

CHR. True, they have often fled, both they and their Master, when

Great-grace hath but appeared, and no marvel, for he is *the King's Champion*. But I tro, you will put some difference between *Little-faith* and the *King's Champion;* all the King's Subjects are not his Champions: nor can they, when tried, do such feats of War as he. Is it meet to think that a little child should handle *Goliah* as *David* did? or that there should be the strength of an *Ox* in a *Wren?* Some are strong, some are weak, some have *great* faith, some have *little:* this man was one of the weak, and therefore he went to the walls.

One Great-grace was in the way.

HOPE. *I would it had been* Great-grace, *for their sakes.*

CHR. If it had been he, he might have had his hands full. For I must tell you, That though *Great-grace* is excellent good at his Weapons, and has and can, so long as he keeps them at Sword's point, do well enough with them: yet if they get within him, even *Faint-heart, Mistrust,* or the other, it shall go hard but they will throw up his heels. And when a man is down, you know what can he do.

Whoso looks well upon *Great-grace's* face, shall see those Scars and Cuts there, that shall easily give demonstration of what I say. Yea once I heard he should say (and that when he was in the Combat) *We despaired even of life:* How did these sturdy Rogues and their Fellows make *David* groan, mourn, and roar? Yea, *Heman,* and *Hezekiah* too, though Champions in their day, were forced to be-

stir them, when by these assaulted; and yet, that notwithstanding, they had their Coats soundly brushed by them. *Peter* upon a time would go try what he could do; but, though some do say of him that he is the Prince of the Apostles, they handled him so, that they made him at last afraid of a sorry Girl.

Besides, their King is at their Whistle, he is never out of hearing; and if at any time they be put to the worst, he, if possible, comes in to help them. And of him it is said, *The Sword of him that layeth at him cannot hold the Spear, the Dart, nor the Habergeon. He esteemeth Iron as Straw, and Brass as rotten Wood. The Arrow cannot make him flie. Slingstones are turned with him into stubble, Darts are counted as stubble, he laugheth at the shaking of a Spear.* What can a man do in this case? 'Tis true, if a man could at every turn have *Job's* Horse, and had skill and courage to ride him, he might do notable things. *For his neck is clothed with Thunder, he will not be afraid as the Grashopper, the glory of his Nostrils is terrible, he paweth in the Valley, rejoyceth in his strength, and goeth out to meet the armed men. He mocketh at fear, and is not affrighted, neither turneth back from the Sword. The quiver rattleth against him, the glittering Spear, and the shield. He swalloweth the ground with fierceness and rage, neither believeth he that it is the sound of the Trumpet. He saith among the Trumpets, Ha, ha; and he smelleth the Battel afar off, the thundring of the Captains, and the shoutings.*

But for such footmen as thee and I are, let us never desire to meet with an enemy, nor vaunt as if we could do better, when we hear of others that they have been foiled, nor be tickled at the thoughts of our own manhood, for such commonly come by the worst when tried. Witness *Peter,* of whom I made mention before. He would swagger, Ay he would: He would, as his vain mind prompted him to say, do better, and stand more for his Master, than all men: But who so foiled, and run down by these *Villains,* as he?

When therefore we hear that such Robberies are done on the King's High-way, two things become us to do; first to go out Harnessed, and to be sure *to take a Shield with us.* For it was for want of that, that he that laid so lustily at *Leviathan* could not make him yield. For indeed, if that be wanting, he fears us not at all. Therefore he that

had skill, hath said, *Above all take the Shield of Faith, wherewith ye shall be able to quench all the fiery darts of the wicked.*

'Tis good also that we desire of the King a Convoy, yea that he will go with us himself. This made *David* rejoyce when in the Valley of the Shadow of Death; and *Moses* was rather for dying where he stood, than to go one step without his God. O my Brother, if he will but go along with us, what need we be afraid of ten thousands that shall set themselves against us, but without him, *the proud helpers fall under the slain.*

Poor Little-faith! Hast been among the Thieves?

I for my part have been in the fray before now, and though (through the goodness of him that is best) I am as you see alive: yet I cannot boast of my manhood. Glad shall I be, if I meet with no more such brunts, though I fear we are not got beyond all danger. However, since the Lion and the Bear hath not as yet devoured me, I hope God will also deliver us from the next uncircumcised *Philistine.*

Poor Little-faith! *Hast been among the Thieves?*
Wast robb'd! Remember this, Who so believes
And gets more faith, shall then a Victor be
Over ten thousand, else scarce over three.

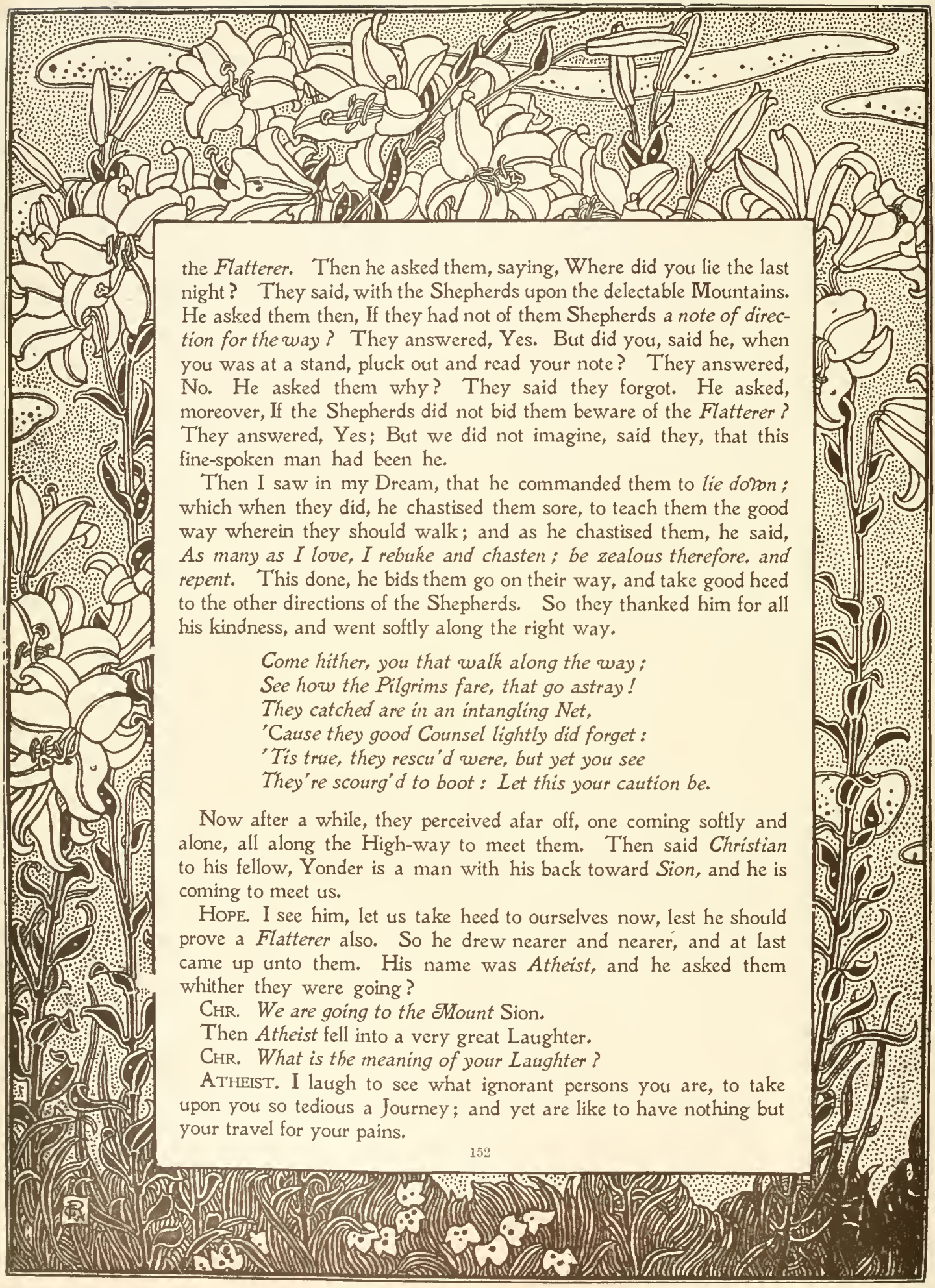
So they went on, and *Ignorance* followed. They went then till they came at a place where they saw a *way* put itself into their *way*, and

At last they espied a shining One coming towards them, with a whip of small cord in his hand.

seemed withal to lie as straight as the way which they should go; and here they knew not which of the two to take, for both seemed straight before them; therefore here they stood still to consider. And as they were thinking about the way, behold a man black of flesh, but covered with a very light Robe, came to them and asked them, Why they stood there? They answered, They were going to the Cœlestial City, but knew not which of these ways to take. Follow me, said the man, it is thither that I am going. So they followed him in the way that but now came into the road, which by degrees turned, and turned them so from the City that they desired to go to, that in little time their faces were turned away from it; yet they followed him. But by and by, before they were aware, he led them both within the compass of a Net, in which they were both so entangled that they knew not what to do; and with that, the *white robe fell off the black man's back;* then they saw where they were. Wherefore there they lay crying sometime, for they could not get themselves out.

CHR. Then said *Christian* to his fellow, Now do I see my self in an error. Did not the Shepherds bid us beware of the flatterers? As is the saying of the Wise man, so we have found it this day: *A man that flattereth his Neighbour, spreadeth a Net for his feet.*

HOPE. They also gave us a note of directions about the way, for our more sure finding thereof: but therein we have also forgotten to read, and have not kept ourselves from the Paths of the destroyer. Here *David* was wiser than we; for saith he, *Concerning the works of men, by the word of thy lips, I have kept me from the Paths of the destroyer.* Thus they lay bewailing themselves in the Net. At last they espied a shining One coming towards them, with a whip of small cord in his hand. When he was come to the place where they were, He asked them whence they came? and what they did there? They told him, That they were poor Pilgrims going to *Sion,* but were led out of their way, by a black man, cloathed in white, who bid us, said they, follow him; for he was going thither too. Then said he with the Whip, it is *Flatterer,* a false Apostle, that hath transformed himself into an Angel of light. So he rent the Net, and let the men out. Then said he to them, Follow me, that I may set you in your way again; so he led them back to the way, which they had left to follow



the *Flatterer.* Then he asked them, saying, Where did you lie the last night? They said, with the Shepherds upon the delectable Mountains. He asked them then, If they had not of them Shepherds *a note of direction for the way?* They answered, Yes. But did you, said he, when you was at a stand, pluck out and read your note? They answered, No. He asked them why? They said they forgot. He asked, moreover, If the Shepherds did not bid them beware of the *Flatterer?* They answered, Yes; But we did not imagine, said they, that this fine-spoken man had been he.

Then I saw in my Dream, that he commanded them to *lie down;* which when they did, he chastised them sore, to teach them the good way wherein they should walk; and as he chastised them, he said, *As many as I love, I rebuke and chasten; be zealous therefore. and repent.* This done, he bids them go on their way, and take good heed to the other directions of the Shepherds. So they thanked him for all his kindness, and went softly along the right way.

Come hither, you that walk along the way;
See how the Pilgrims fare, that go astray!
They catched are in an intangling Net,
'Cause they good Counsel lightly did forget:
'Tis true, they rescu'd were, but yet you see
They're scourg'd to boot: Let this your caution be.

Now after a while, they perceived afar off, one coming softly and alone, all along the High-way to meet them. Then said *Christian* to his fellow, Yonder is a man with his back toward *Sion,* and he is coming to meet us.

Hope. I see him, let us take heed to ourselves now, lest he should prove a *Flatterer* also. So he drew nearer and nearer, and at last came up unto them. His name was *Atheist,* and he asked them whither they were going?

Chr. *We are going to the Mount* Sion.

Then *Atheist* fell into a very great Laughter.

Chr. *What is the meaning of your Laughter?*

Atheist. I laugh to see what ignorant persons you are, to take upon you so tedious a Journey; and yet are like to have nothing but your travel for your pains.

CHR. *Why man? Do you think we shall not be received?*

ATHEIST. Received! There is no such place as you Dream of, in all this World.

CHR. *But there is in the World to come.*

ATHEIST. When I was at home in mine own Country I heard as you now affirm, and from that hearing went out to see, and have been seeking this City this twenty years: but find no more of it, than I did the first day I set out.

CHR. *We have both heard and believe that there is such a place to be found.*

ATHEIST. Had not I, when at home, believed, I had not come thus far to seek. But finding none, (and yet I should, had there been such a place to be found, for I have gone to seek it further than you) I am going back again, and will seek to refresh myself with the things that I then cast away, for hopes of that which I now see is not.

CHR. Then said *Christian* to *Hopeful,* his Fellow, *Is it true which this man hath said?*

HOPE. Take heed, he is one of the *Flatterers;* remember what it hath cost us once already for our harkning to such kind of Fellows. What! no Mount *Sion!* Did we not see from the delectable Mountains the Gate of the City? Also, are we not now to walk by Faith? Let us go on, said *Hopeful,* lest the man with the Whip overtakes us again.

You should have taught me that Lesson, which I will round you in the ears withal; *Cease, my son, to hear the Instruction that causeth to err from*

His Name was Atheist.

the words of knowledge. I say, my Brother, cease to hear him, and let us believe to the saving of the Soul.

CHR. *My Brother, I did not put the question to thee, for that I doubted of the truth of our belief myself: but to prove thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the god of this World: Let thee and I go on, knowing that we have belief of the Truth, and no lie is of the Truth.*

HOPE. Now do I rejoyce in the hope of the Glory of God: So they turned away from the man; and he, laughing at them, went his way.

I saw then in my Dream, that they went till they came into a certain Country, whose Air naturally tended to make one drowsy, if he came a stranger into it. And here *Hopeful* began to be very dull and heavy of sleep, wherefore he said unto *Christian,* I do now begin to grow so drowsy that I can scarcely hold up mine eyes; let us lie down here and take one Nap.

CHR. *By no means,* said the other, *lest sleeping, we never awake more.*

HOPE. Why my Brother? sleep is sweet to the Labouring man; we may be refreshed if we take a Nap.

CHR. *Do you not remember that one of the Shepherds bid us beware of the Inchanted ground? He meant by that, that we should beware of sleeping; wherefore let us not sleep as do others, but let us watch and be sober.*

HOPE. I acknowledge myself in a fault, and had I been here alone, I had by sleeping run the danger of death. I see it is true that the wise man saith, *Two are better than one.* Hitherto hath thy Company been my mercy; *and thou shalt have a good reward for thy labour.*

CHR. *Now then,* said *Christian, to prevent drowsiness in this place, let us fall into good discourse.*

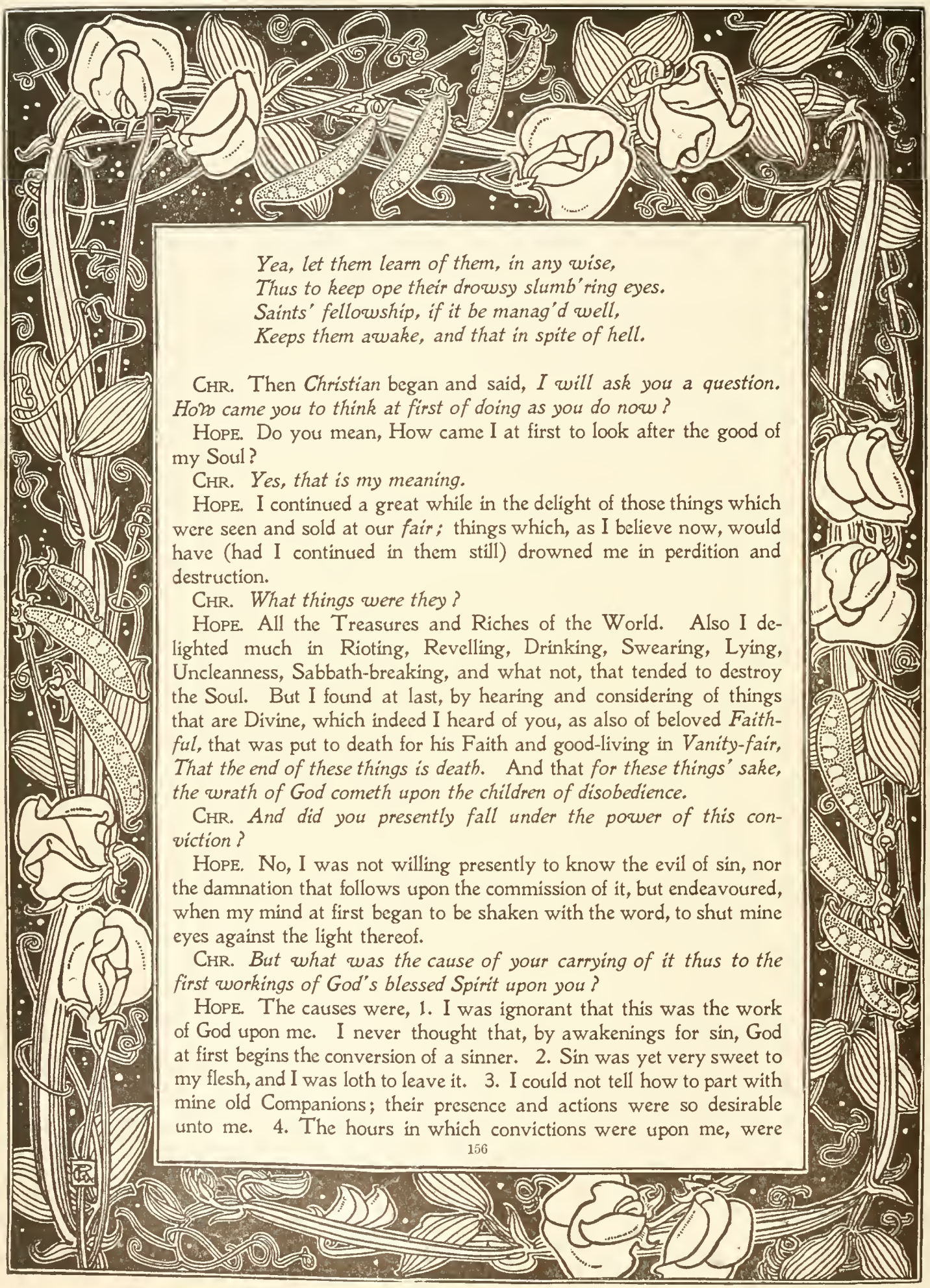
HOPE. With all my heart, said the other.

CHR. *Where shall we begin?*

HOPE. Where God began with us. But do you begin, if you please.

When Saints do sleepy grow, let them come hither,
And hear how these two Pilgrims talk together:

Do you not remember that one of the Shepherds bid us beware of the Inchanted ground?



Yea, let them learn of them, in any wise,
Thus to keep ope their drowsy slumb'ring eyes.
Saints' fellowship, if it be manag'd well,
Keeps them awake, and that in spite of hell.

CHR. Then *Christian* began and said, *I will ask you a question. How came you to think at first of doing as you do now?*

HOPE. Do you mean, How came I at first to look after the good of my Soul?

CHR. *Yes, that is my meaning.*

HOPE. I continued a great while in the delight of those things which were seen and sold at our *fair;* things which, as I believe now, would have (had I continued in them still) drowned me in perdition and destruction.

CHR. *What things were they?*

HOPE. All the Treasures and Riches of the World. Also I delighted much in Rioting, Revelling, Drinking, Swearing, Lying, Uncleanness, Sabbath-breaking, and what not, that tended to destroy the Soul. But I found at last, by hearing and considering of things that are Divine, which indeed I heard of you, as also of beloved *Faithful,* that was put to death for his Faith and good-living in *Vanity-fair, That the end of these things is death.* And that *for these things' sake, the wrath of God cometh upon the children of disobedience.*

CHR. *And did you presently fall under the power of this conviction?*

HOPE. No, I was not willing presently to know the evil of sin, nor the damnation that follows upon the commission of it, but endeavoured, when my mind at first began to be shaken with the word, to shut mine eyes against the light thereof.

CHR. *But what was the cause of your carrying of it thus to the first workings of God's blessed Spirit upon you?*

HOPE. The causes were, 1. I was ignorant that this was the work of God upon me. I never thought that, by awakenings for sin, God at first begins the conversion of a sinner. 2. Sin was yet very sweet to my flesh, and I was loth to leave it. 3. I could not tell how to part with mine old Companions; their presence and actions were so desirable unto me. 4. The hours in which convictions were upon me, were

such troublesome and such heart-affrighting hours, that I could not bear, no not so much as the remembrance of them upon my heart.

CHR. *Then as it seems, sometimes you got rid of your trouble.*

HOPE. Yes verily, but it would come into my mind again, and then I should be as bad, nay worse, than I was before.

CHR. *Why, what was it that brought your sins to mind again.*

HOPE. Many things, as,

1. If I did but meet a good man in the Streets; or,
2. If I have heard any read in the Bible; or,
3. If mine Head did begin to Ake; or,
4. If I were told that some of my Neighbors were sick; or,
5. If I heard the Bell toll for some that were dead; or,
6. If I thought of dying myself; or,
7. If I heard that sudden death happened to others.
8. But especially, when I thought of myself, that I must quickly come to Judgment.

CHR. *And could you at any time with ease get off the guilt of sin, when by any of these ways it came upon you?*

HOPE. No, not latterly, for then they got faster hold of my Conscience. And then, if I did but think of going back to sin (though my mind was turned against it) it would be double torment to me.

CHR. *And how did you do then?*

HOPE. I thought I must endeavour to mend my life, for else thought I, I am sure to be damned.

CHR. *And did you endeavour to mend?*

HOPE. Yes, and fled from, not only my sins, but sinful Company too; and betook me to Religious Duties, as Praying, Reading, weeping for Sin, speaking Truth to my Neighbors, etc. These things I did, with many others, too much here to relate.

CHR. *And did you think yourself well then?*

HOPE. Yes, for a while; but at the last my trouble came tumbling upon me again, and that over the neck of all my Reformations.

CHR. *How came that about, since you was now Reformed?*

HOPE. There were several things brought it upon me, especially such sayings as these; *All our righteousnesses are as filthy rags. By the works of the Law no man shall be justified. When you have done all things, say, we are unprofitable:* with many more the like.

From whence I began to reason with my self thus: If *all* my righteousnesses are filthy rags, if by the deeds of the Law, *no* man can be justified; And if, when we have done *all*, we are yet unprofitable: Then 'tis but a folly to think of Heaven by the Law. I further thought thus: If a Man runs an 100 l. into the Shop-keeper's debt, and after that shall pay for all that he shall fetch; yet his old debt stands still in the Book uncrossed, for the which the Shop-keeper may sue him, and cast him into Prison till he shall pay the debt.

CHR. *Well, and how did you apply this to yourself?*

HOPE. Why, I thought thus with myself: I have by my sins run a great way into God's Book, and that my now reforming will not pay off that score; therefore I should think still under all my present amendments, But how shall I be freed from that damnation that I have brought myself in danger of by my former transgressions?

CHR. *A very good application: but pray go on.*

HOPE. Another thing that hath troubled me, even since my late amendments, is, that if I look narrowly into the best of what I do now, I still see sin, new sin, mixing itself with the best of that I do. So that now I am forced to conclude, that notwithstanding my former fond conceits of myself and duties, I have committed sin enough in one duty to send me to Hell, though my former life had been faultless.

CHR. *And what did you do then?*

HOPE. Do! I could not tell what to do, till I brake my mind to *Faithful;* for he and I were well acquainted: And he told me, That unless I could obtain the righteousness of a man that never had sinned, neither mine own, nor all the righteousness of the World could save me.

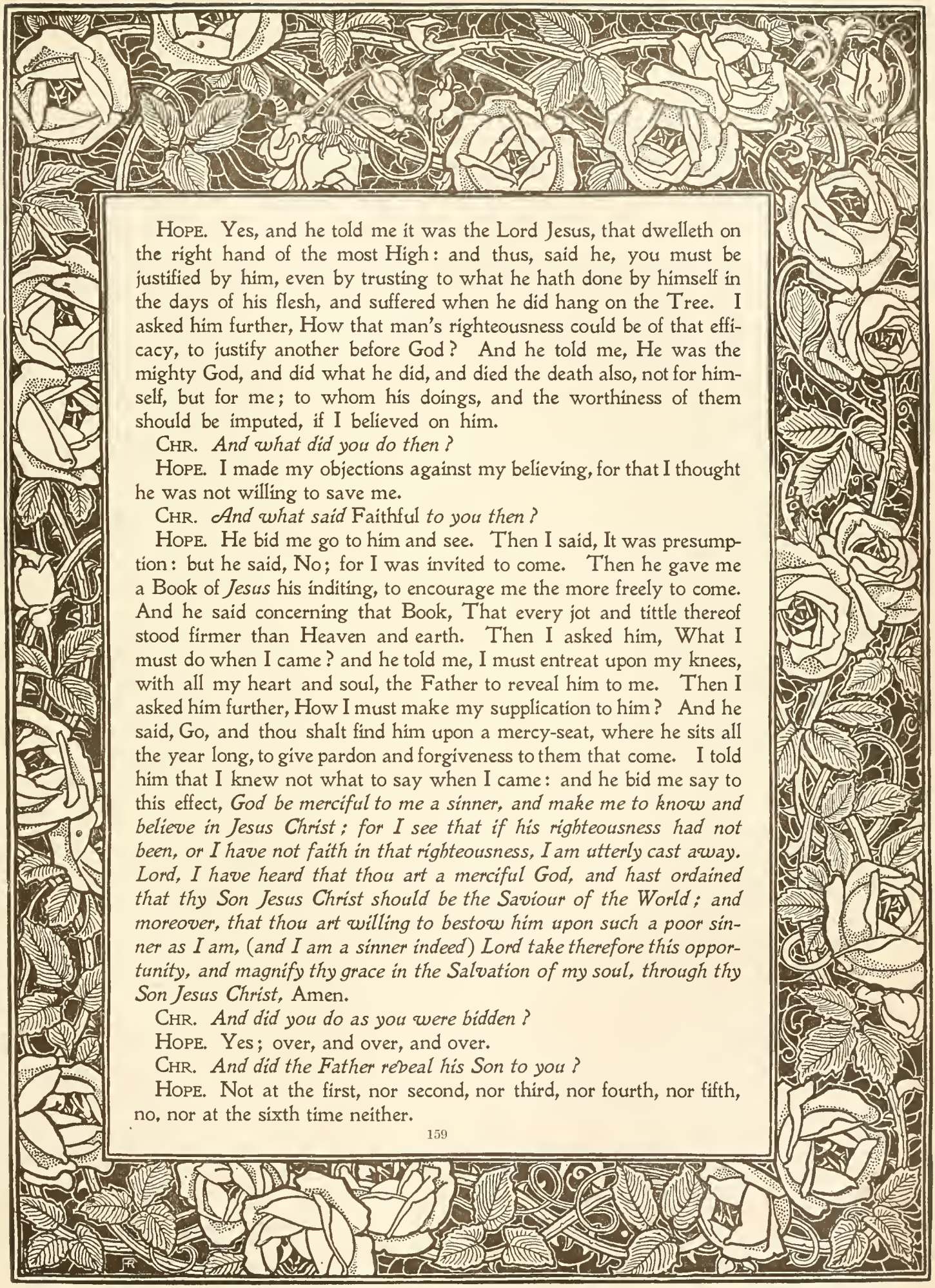
CHR. *And did you think he spake true?*

HOPE. Had he told me so when I was pleased and satisfied with mine own amendments, I had called him Fool for his pains: but now, since I see my own infirmity, and the sin that cleaves to my best performance, I have been forced to be of his opinion.

CHR. *But did you think, when at first he suggested it to you, that there was such a man to be found, of whom it might justly be said, That he never committed sin?*

HOPE. I must confess the words at first sounded strangely, but after a little more talk and company with him, I had full conviction about it.

CHR. *And did you ask him what man this was, and how you must be justified by him?*



HOPE. Yes, and he told me it was the Lord Jesus, that dwelleth on the right hand of the most High: and thus, said he, you must be justified by him, even by trusting to what he hath done by himself in the days of his flesh, and suffered when he did hang on the Tree. I asked him further, How that man's righteousness could be of that efficacy, to justify another before God? And he told me, He was the mighty God, and did what he did, and died the death also, not for himself, but for me; to whom his doings, and the worthiness of them should be imputed, if I believed on him.

CHR. *And what did you do then?*

HOPE. I made my objections against my believing, for that I thought he was not willing to save me.

CHR. *And what said* Faithful *to you then?*

HOPE. He bid me go to him and see. Then I said, It was presumption: but he said, No; for I was invited to come. Then he gave me a Book of *Jesus* his inditing, to encourage me the more freely to come. And he said concerning that Book, That every jot and tittle thereof stood firmer than Heaven and earth. Then I asked him, What I must do when I came? and he told me, I must entreat upon my knees, with all my heart and soul, the Father to reveal him to me. Then I asked him further, How I must make my supplication to him? And he said, Go, and thou shalt find him upon a mercy-seat, where he sits all the year long, to give pardon and forgiveness to them that come. I told him that I knew not what to say when I came: and he bid me say to this effect, *God be merciful to me a sinner, and make me to know and believe in Jesus Christ; for I see that if his righteousness had not been, or I have not faith in that righteousness, I am utterly cast away. Lord, I have heard that thou art a merciful God, and hast ordained that thy Son Jesus Christ should be the Saviour of the World; and moreover, that thou art willing to bestow him upon such a poor sinner as I am, (and I am a sinner indeed) Lord take therefore this opportunity, and magnify thy grace in the Salvation of my soul, through thy Son Jesus Christ,* Amen.

CHR. *And did you do as you were bidden?*

HOPE. Yes; over, and over, and over.

CHR. *And did the Father reveal his Son to you?*

HOPE. Not at the first, nor second, nor third, nor fourth, nor fifth, no, nor at the sixth time neither.

CHR. *What did you do then?*

HOPE. What! why I could not tell what to do.

CHR. *Had you not thoughts of leaving off praying?*

HOPE. Yes, an hundred times, twice told.

CHR. *And what was the reason you did not?*

HOPE. I believed that that was true which had been told me; *to wit,* That without the righteousness of this Christ, all the World could not save me: and therefore thought I with myself, If I leave off, I die; and I can but die at the throne of Grace. And withal, this came into my mind, *If it tarry, wait for it, because it will surely come, and will not tarry.* So I continued praying until the Father shewed me his Son.

CHR. *And how was he revealed unto you?*

HOPE. I did *not* see him with my bodily eyes, but with the eyes of mine understanding; and thus it was. One day I was very sad, I think sadder than at any one time in my life; and this sadness was through a fresh sight of the greatness and vileness of my sins. And as I was then looking for nothing but *Hell,* and the everlasting damnation of my Soul, suddenly, as I thought, I saw the Lord Jesus look down from Heaven upon me, and saying, *Believe on the Lord Jesus Christ, and thou shalt be saved.*

But I replied, Lord, I am a great, a very great sinner; and he answered, *My grace is sufficient for thee.* Then I said, But Lord, what is believing? And then I saw from that saying, [*He that cometh to me shall never hunger, and he that believeth on me shall never thirst*] that believing and coming was all one; and that he that came, that is, ran out in his heart and affections after salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes, and I asked further, But Lord, may such a great sinner as I am, be indeed accepted of thee, and be saved by thee? And I heard him say, *And him that cometh to me, I will in no wise cast out.* Then I said, But how, Lord, must I consider of thee in my coming to thee, that my faith may be placed aright upon thee? Then he said, *Christ Jesus came into the World to save sinners. He is the end of the Law for righteousness to every one that believes. He died for our sins, and rose again for our justification. He loved us, and washed us from our sins in his own blood. He is Mediator between God and us. He ever liveth to make intercession for us.* From all which I gathered

that I must look for righteousness in his person, and for satisfaction for my sins by his blood; that what he did in obedience to his Father's Law, and in submitting to the penalty thereof, was not for himself, but for him that will accept it for his Salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love to the Name, People, and Ways of Jesus Christ.

CHR. *This was a Revelation of Christ to your soul indeed. But tell me particularly what effect this had upon your spirit.*

HOPE. It made me see that all the World, notwithstanding all the righteousness thereof, is in a state of condemnation. It made me see that God the Father, though he be just, can justly justify the coming sinner. It made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine own Ignorance; for there never came thought into mine heart before now that shewed me so the beauty of Jesus Christ. It made me love a holy life, and long to do something for the Honour and Glory of the name of the Lord Jesus. Yea I thought, that had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

I then saw in my Dream, that *Hopeful* looked back and saw *Ignorance,* whom they had left behind, coming after. *Look,* said he to *Christian, how far yonder Youngster loitereth behind.*

CHR. Ay, ay, I see him; he careth not for our Company.

HOPE. *But I tro, it would not have hurt him, had he kept pace with us hitherto.*

CHR. That's true, but I warrant you he thinketh otherwise.

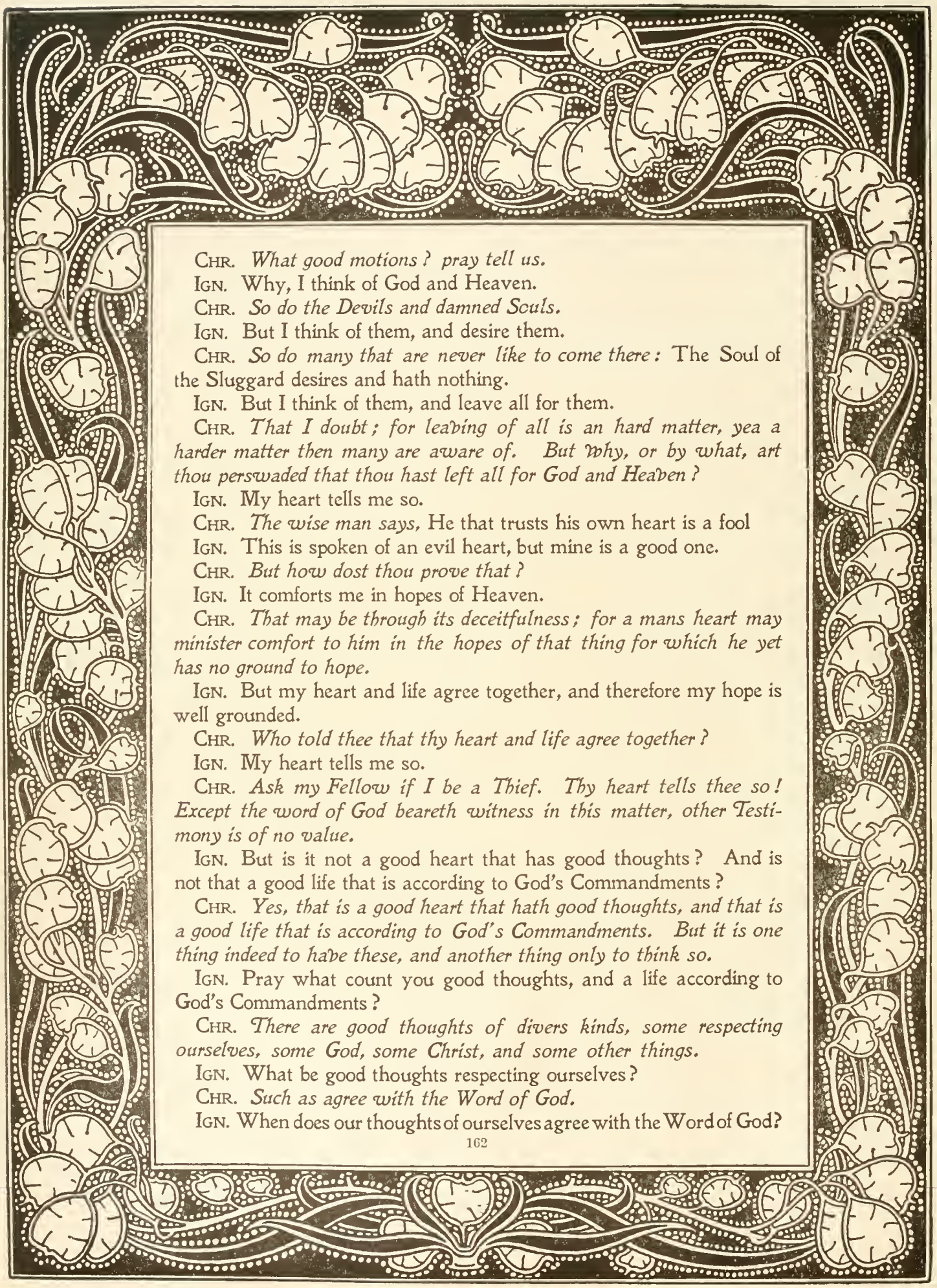
HOPE. *That I think he doth, but however let us tarry for him.* So they did.

Then *Christian* said to him, *Come away man; why do you stay so behind?*

IGN. I take my pleasure in walking alone, even more a great deal than in Company, unless I like it the better.

Then said *Christian* to *Hopeful* (but softly) *Did I not tell you, he cared not for our Company. But however, come up, and let us talk away the time in this solitary place.* Then directing his Speech to *Ignorance,* he said, *Come, how do you? how stands it between God and your Soul now?*

IGN. I hope well, for I am always full of good motions that come into my mind to comfort me as I walk.



CHR. *What good motions? pray tell us.*

IGN. Why, I think of God and Heaven.

CHR. *So do the Devils and damned Souls.*

IGN. But I think of them, and desire them.

CHR. *So do many that are never like to come there:* The Soul of the Sluggard desires and hath nothing.

IGN. But I think of them, and leave all for them.

CHR. *That I doubt; for leaving of all is an hard matter, yea a harder matter then many are aware of. But why, or by what, art thou perswaded that thou hast left all for God and Heaven?*

IGN. My heart tells me so.

CHR. *The wise man says,* He that trusts his own heart is a fool

IGN. This is spoken of an evil heart, but mine is a good one.

CHR. *But how dost thou prove that?*

IGN. It comforts me in hopes of Heaven.

CHR. *That may be through its deceitfulness; for a mans heart may minister comfort to him in the hopes of that thing for which he yet has no ground to hope.*

IGN. But my heart and life agree together, and therefore my hope is well grounded.

CHR. *Who told thee that thy heart and life agree together?*

IGN. My heart tells me so.

CHR. *Ask my Fellow if I be a Thief. Thy heart tells thee so! Except the word of God beareth witness in this matter, other Testimony is of no value.*

IGN. But is it not a good heart that has good thoughts? And is not that a good life that is according to God's Commandments?

CHR. *Yes, that is a good heart that hath good thoughts, and that is a good life that is according to God's Commandments. But it is one thing indeed to have these, and another thing only to think so.*

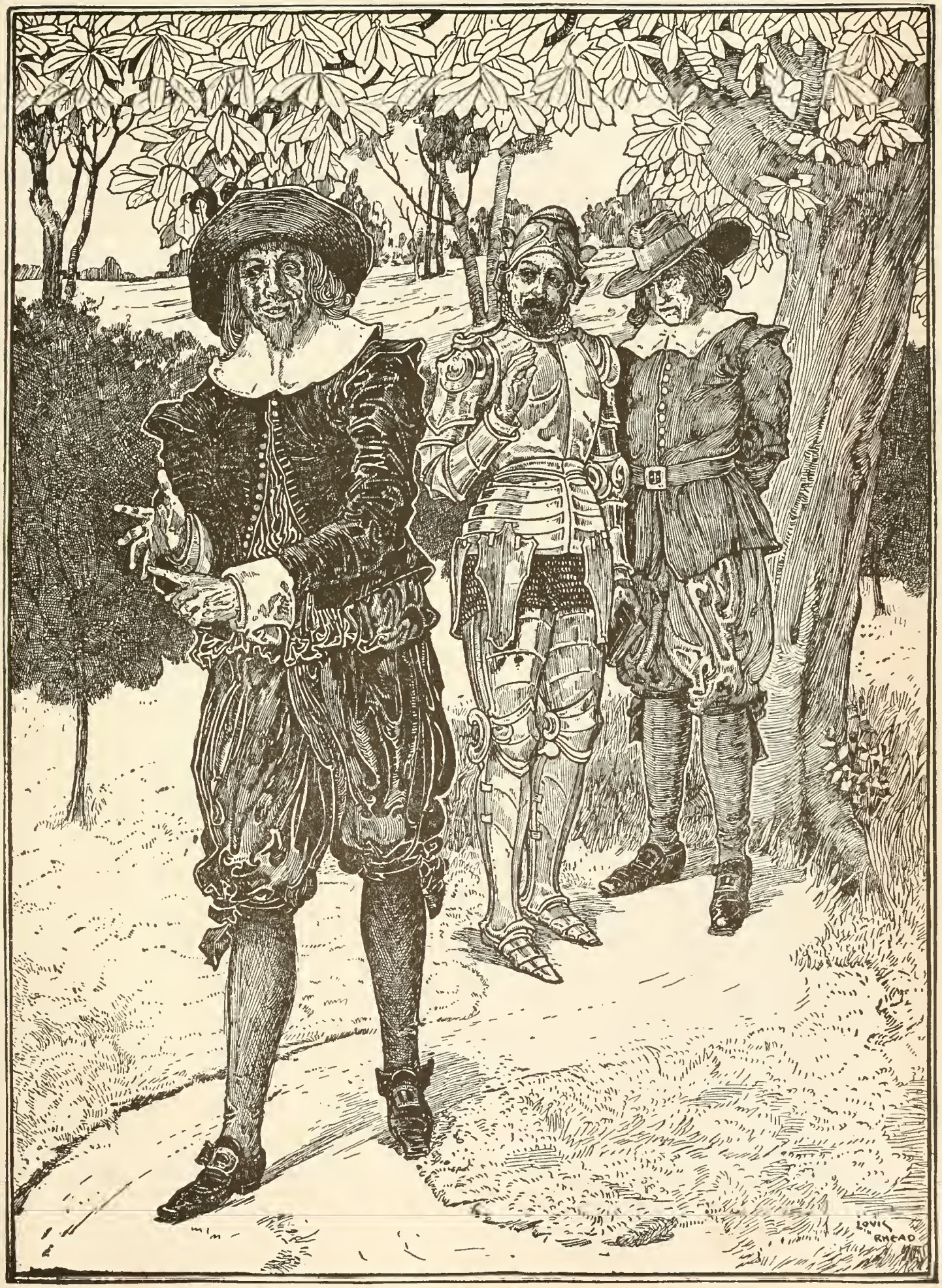
IGN. Pray what count you good thoughts, and a life according to God's Commandments?

CHR. *There are good thoughts of divers kinds, some respecting ourselves, some God, some Christ, and some other things.*

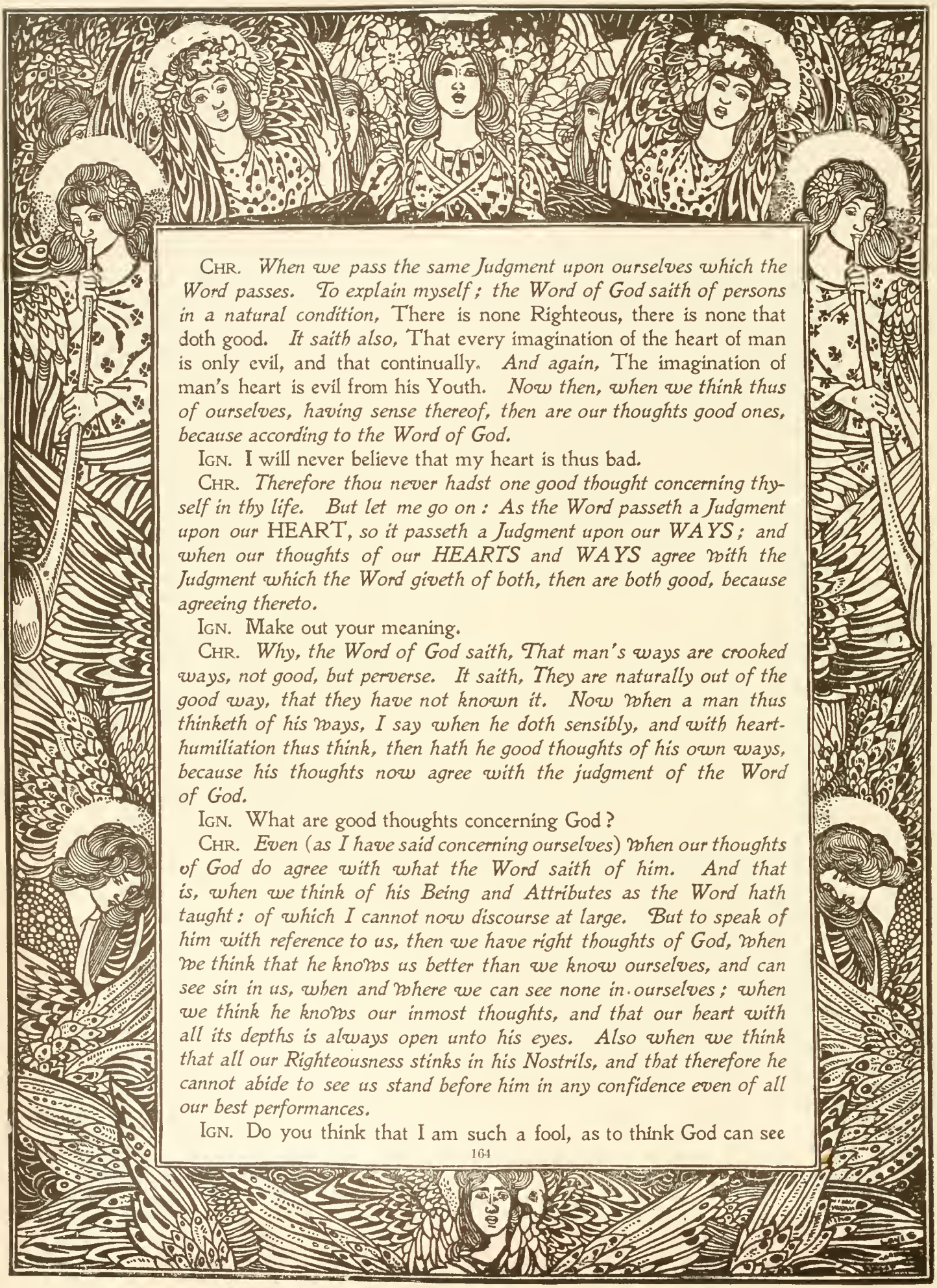
IGN. What be good thoughts respecting ourselves?

CHR. *Such as agree with the Word of God.*

IGN. When does our thoughts of ourselves agree with the Word of God?



Ignorance is thy name, and as thy name is, so art thou.



CHR. *When we pass the same Judgment upon ourselves which the Word passes. To explain myself; the Word of God saith of persons in a natural condition,* There is none Righteous, there is none that doth good. *It saith also,* That every imagination of the heart of man is only evil, and that continually. *And again,* The imagination of man's heart is evil from his Youth. *Now then, when we think thus of ourselves, having sense thereof, then are our thoughts good ones, because according to the Word of God.*

IGN. I will never believe that my heart is thus bad.

CHR. *Therefore thou never hadst one good thought concerning thyself in thy life. But let me go on: As the Word passeth a Judgment upon our* HEART, *so it passeth a Judgment upon our WAYS; and when our thoughts of our HEARTS and WAYS agree with the Judgment which the Word giveth of both, then are both good, because agreeing thereto.*

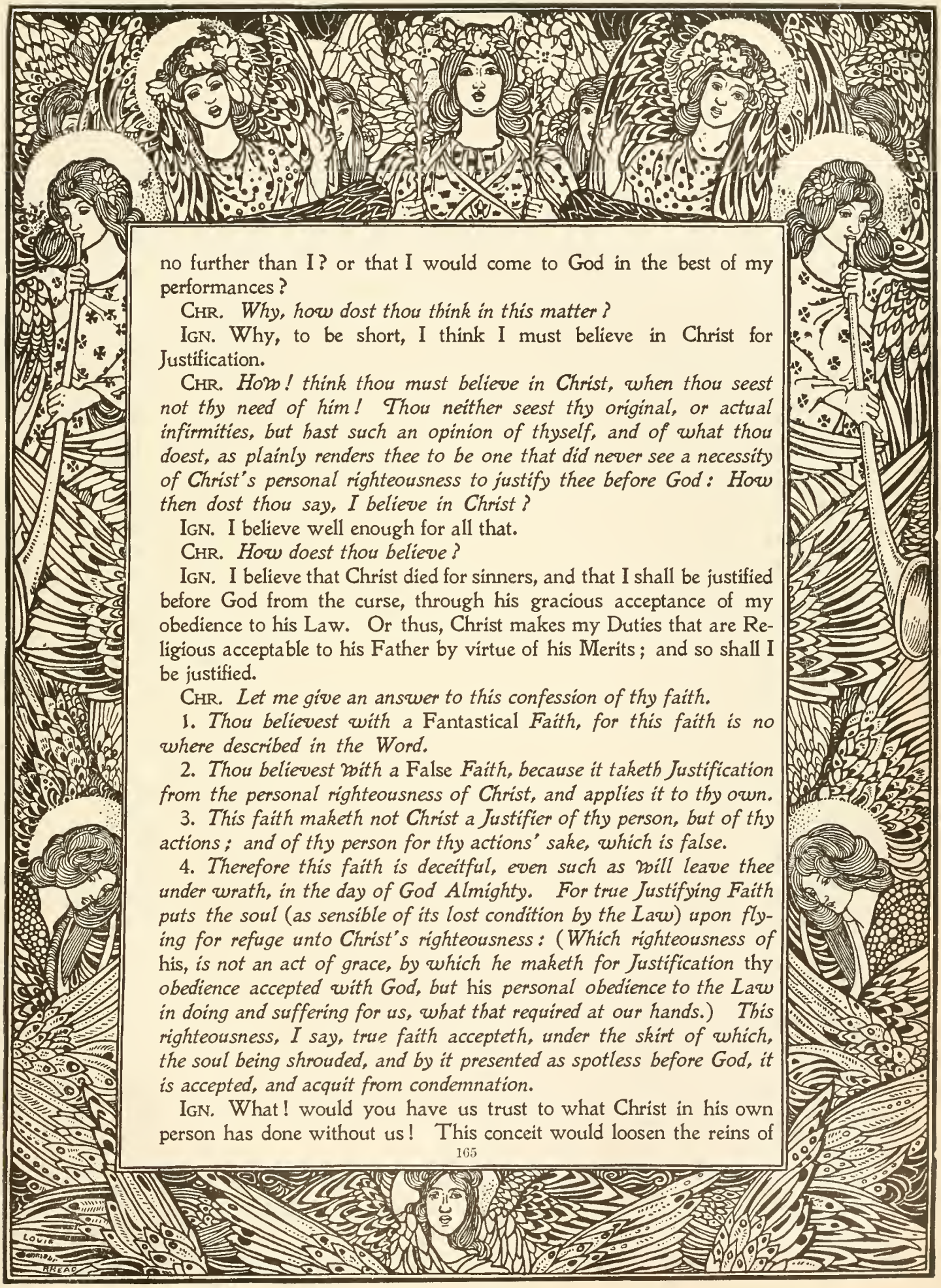
IGN. Make out your meaning.

CHR. *Why, the Word of God saith, That man's ways are crooked ways, not good, but perverse. It saith, They are naturally out of the good way, that they have not known it. Now when a man thus thinketh of his ways, I say when he doth sensibly, and with heart-humiliation thus think, then hath he good thoughts of his own ways, because his thoughts now agree with the judgment of the Word of God.*

IGN. What are good thoughts concerning God?

CHR. *Even (as I have said concerning ourselves) when our thoughts of God do agree with what the Word saith of him. And that is, when we think of his Being and Attributes as the Word hath taught: of which I cannot now discourse at large. But to speak of him with reference to us, then we have right thoughts of God, when we think that he knows us better than we know ourselves, and can see sin in us, when and where we can see none in ourselves; when we think he knows our inmost thoughts, and that our heart with all its depths is always open unto his eyes. Also when we think that all our Righteousness stinks in his Nostrils, and that therefore he cannot abide to see us stand before him in any confidence even of all our best performances.*

IGN. Do you think that I am such a fool, as to think God can see



no further than I? or that I would come to God in the best of my performances?

CHR. *Why, how dost thou think in this matter?*

IGN. Why, to be short, I think I must believe in Christ for Justification.

CHR. *How! think thou must believe in Christ, when thou seest not thy need of him! Thou neither seest thy original, or actual infirmities, but hast such an opinion of thyself, and of what thou doest, as plainly renders thee to be one that did never see a necessity of Christ's personal righteousness to justify thee before God: How then dost thou say, I believe in Christ?*

IGN. I believe well enough for all that.

CHR. *How doest thou believe?*

IGN. I believe that Christ died for sinners, and that I shall be justified before God from the curse, through his gracious acceptance of my obedience to his Law. Or thus, Christ makes my Duties that are Religious acceptable to his Father by virtue of his Merits; and so shall I be justified.

CHR. *Let me give an answer to this confession of thy faith.*

1. *Thou believest with a* Fantastical *Faith, for this faith is no where described in the Word.*

2. *Thou believest with a* False *Faith, because it taketh Justification from the personal righteousness of Christ, and applies it to thy own.*

3. *This faith maketh not Christ a Justifier of thy person, but of thy actions; and of thy person for thy actions' sake, which is false.*

4. *Therefore this faith is deceitful, even such as will leave thee under wrath, in the day of God Almighty. For true Justifying Faith puts the soul (as sensible of its lost condition by the Law) upon flying for refuge unto Christ's righteousness: (Which righteousness of* his, *is not an act of grace, by which he maketh for Justification* thy *obedience accepted with God, but* his *personal obedience to the Law in doing and suffering for us, what that required at our hands.) This righteousness, I say, true faith accepteth, under the skirt of which, the soul being shrouded, and by it presented as spotless before God, it is accepted, and acquit from condemnation.*

IGN. What! would you have us trust to what Christ in his own person has done without us! This conceit would loosen the reins of

our lust, and tolerate us to live as we list. For what matter how we live, if we may be justified by Christ's personal righteousness from all, when we believe it?

CHR. Ignorance *is thy name, and as thy name is, so art thou; even this thy answer demonstrateth what I say.* Ignorant *thou art of what Justifying righteousness is, and as ignorant how to secure thy Soul through the faith of it, from the heavy wrath of God. Yea, thou also art ignorant of the true effects of saving faith in this righteousness of Christ, which is, to bow and win over the heart to God in Christ, to love his Name, his Word, Ways, and People; and not as thou ignorantly imaginest.*

HOPE. Ask him if ever he had Christ revealed to him from Heaven?

IGN. *What! You are a man for revelations! I believe that what both you, and all the rest of you say about that matter, is but the fruit of distracted brains.*

HOPE. Why man! Christ is so hid in God from the natural apprehensions of all flesh, that he cannot by any man be savingly known, unless God the Father reveals him to them.

IGN. *That is your faith, but not mine; yet mine I doubt not, is as good as yours: though I have not in my head so many whimsies as you.*

CHR. Give me leave to put in a word: You ought not so slightly to speak of this matter: for this I will boldly affirm, (even as my good companion hath done) that no man can know Jesus Christ but by the Revelation of the Father: yea, and faith too, by which the soul layeth hold upon Christ (if it be right) must be wrought by the exceeding greatness of his mighty power; the working of which faith, I perceive, poor *Ignorance,* thou art ignorant of. Be awakened then, see thine own wretchedness, and fly to the Lord Jesus; and by his righteousness, which is the righteousness of God, (for he himself is God) thou shalt be delivered from condemnation.

IGN. *You go so fast, I cannot keep pace with you; do you go on before, I must stay awhile behind.*

Then they said,
Well Ignorance, *wilt thou yet foolish be*
To slight good Counsel, ten times given thee?

And if thou yet refuse it, thou shalt know
Ere long the evil of thy doing so.
Remember man in time, stoop, do not fear,
Good Counsel taken well, saves; therefore hear.
But if thou yet shalt slight it, thou wilt be
The loser (Ignorance) I'll warrant thee.

Then *Christian* addressed thus himself to his fellow.

CHR. Well, come my good *Hopeful,* I perceive that thou and I must walk by ourselves again.

So I saw in my Dream, that they went on apace before, and *Ignorance* he came hobbling after. Then said *Christian* to his companion, *It pities me much for this poor man, it will certainly go ill with him at last.*

HOPE. Alas, there are abundance in our Town in his condition; whole Families, yea, whole Streets, (and that of Pilgrims too) and if there be so many in our parts, how many think you, must there be in the place where he was born?

CHR. *Indeed the Word saith,* He hath blinded their eyes, lest they should see, &c. *But now we are by ourselves, what do you think of such men? Have they at no time, think you, convictions of sin, and so consequently fears that their state is dangerous?*

HOPE. Nay, do you answer that question yourself, for you are the elder man.

CHR. *Then I say sometimes (as I think) they may, but they being naturally ignorant, understand not that such convictions tend to their good; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own hearts.*

HOPE. I do believe as you say, that fear tends much to Men's good and to make them right, at their beginning to go on Pilgrimage.

CHR. *Without all doubt it doth, if it be right: for so says the word,* The fear of the Lord is the beginning of Wisdom.

HOPE. How will you describe right fear?

CHR. *True, or right fear, is discovered by three things.*

1. By its rise. It is caused by saving convictions for sin.
2. It driveth the soul to lay fast hold of Christ for Salvation.

3. It begetteth and continueth in the soul a great reverence of God, his word, and ways, keeping it tender, and making it afraid to turn from them, to the right hand, or to the left, to anything that may dishonour God, break its peace, grieve the Spirit, or cause the Enemy to speak reproachfully.

HOPE. Well said, I believe you have said the truth. Are we now almost got past the enchanted ground?

CHR. *Why, are you weary of this discourse?*

HOPE. No verily, but that I would know where we are.

CHR. *We have not now above two miles further to go thereon. But let us return to our matter. Now the Ignorant know not that such convictions that tend to put them in fear, are for their good, and therefore they seek to stifle them.*

HOPE. How do they seek to stifle them?

CHR. 1. They think that those fears are wrought by the Devil (though indeed they are wrought of God) and thinking so, they resist them, as things that directly tend to their overthrow. 2. They also think that these fears tend to the spoiling of their faith, (when alas for them, poor men that they are! they have none at all) and therefore they harden their hearts against them. 3. They presume they ought not to fear, and therefore, in despite of them, wax presumptuously confident. 4. They see that these fears tend to take away from them their pitiful old self-holiness, and therefore they resist them with all their might.

HOPE. I know something of this myself; for before I knew myself it was so with me.

CHR. *Well, we will leave at this time our Neighbor* Ignorance *by himself, and fall upon another profitable question.*

HOPE. With all my heart, but you shall still begin.

CHR. *Well then, did you not know about ten years ago, one* Temporary *in your parts, who was a forward man in Religion then?*

HOPE. Know him! Yes, he dwelt in *Graceless,* a Town about two miles off of *Honesty,* and he dwelt next door to one *Turn-back.*

CHR. *Right, he dwelt under the same roof with him. Well, that man was much awakened once; I believe that then he had some sight of his sins, and of the wages that was due thereto.*

HOPE. I am of your mind, for (my House not being above three miles from him) he would ofttimes come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him; but one may see it is not every one that cries, *Lord, Lord.*

CHR. *He told me once, That he was resolved to go on Pilgrimage as we go now; but all of a sudden he grew acquainted with one* Save-self, *and then he became a stranger to me.*

HOPE. Now since we are talking about him, let us a little enquire into the reason of the sudden backsliding of him and such others.

CHR. *It may be very profitable, but do you begin.*

HOPE. Well then, there are in my judgment four reasons for it.

1. Though the Consciences of such men are awakened, yet their minds are not changed: therefore when the power of guilt weareth away, that which provoked them to be Religious ceaseth. Wherefore they naturally turn to their own course again: even as we see the Dog that is sick of what he hath eaten, so long as his sickness prevails he vomits and casts up all; not that he doth this of a free mind (if we may say a Dog has a mind) but because it troubleth his Stomach; but now when his sickness is over, and so his Stomach eased, his desires being not at all alieniate from his vomit, he turns him about and licks up all. And so it is true which is written, *The Dog is turned to his own vomit again.* This, I say, being hot for heaven, by virtue only of the sense and fear of the torments of Hell, as their sense of Hell and the fears of damnation chills and cools, so their desires for Heaven and Salvation cool also. So then it comes to pass that when their guilt and fear is gone, their desires for Heaven and Happiness die, and they return to their course again.

2. Another reason is, they have slavish fears that do overmaster them. I speak now of the fears that they have of men: *For the fear of men bringeth a snare.* So then, though they seem to be hot for Heaven, so long as the flames of Hell are about their ears, yet when that terror is a little over, they betake themselves to second thoughts: namely, that 'tis good to be wise, and not to run (for they know not what) the hazard of losing all; or at least, of bringing themselves into unavoidable and unnecessary troubles: and so they fall in with the world again.

3. The shame that attends Religion lies also as a block in their way; they are proud and haughty, and Religion in their eye is low and contemptible. Therefore when they have lost their sense of Hell and wrath to come, they return again to their former course.

4. Guilt, and to meditate terror, are grievous to them, they like not to see their misery before they come into it. Though perhaps the sight of it first, if they loved that sight, might make them fly whither the righteous fly and are safe; but because they do, as I hinted before, even shun the thoughts of guilt and terror, therefore, when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly, and chuse such ways as will harden them more and more.

CHR. *You are pretty near the business, for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the Felon that standeth before the Judge; he quakes and trembles, and seems to repent most heartily: but the bottom of all is the fear of the Halter, not of any detestation of the offence; as is evident, because, let but this man have his liberty, and he will be a Thief, and so a Rogue still; whereas, if his mind was changed, he would be otherwise.*

HOPE. Now I have shewed you the reasons of their going back, do you show me the manner thereof.

CHR. *So I will willingly.*

1. They draw off their thoughts, all that they may, from the remembrance of God, Death, and Judgment to come.

2. Then they cast off by degrees private Duties, as Closet-Prayer, curbing their lusts, watching, sorrow for sin, and the like.

3. Then they shun the company of lively and warm Christians.

4. After that, they grow cold to publick Duty, as Hearing, Reading, Godly Conference, and the like.

5. Then they begin to pick holes, as we say, in the Coats of some of the Godly, and that devilishly; that they may have a seeming colour to throw Religion (for the sake of some infirmity they have spied in them) behind their backs.

6. Then they begin to adhere to, and associate themselves with carnal, loose, and wanton men.

7. Then they give way to carnal and wanton discourses in secret;

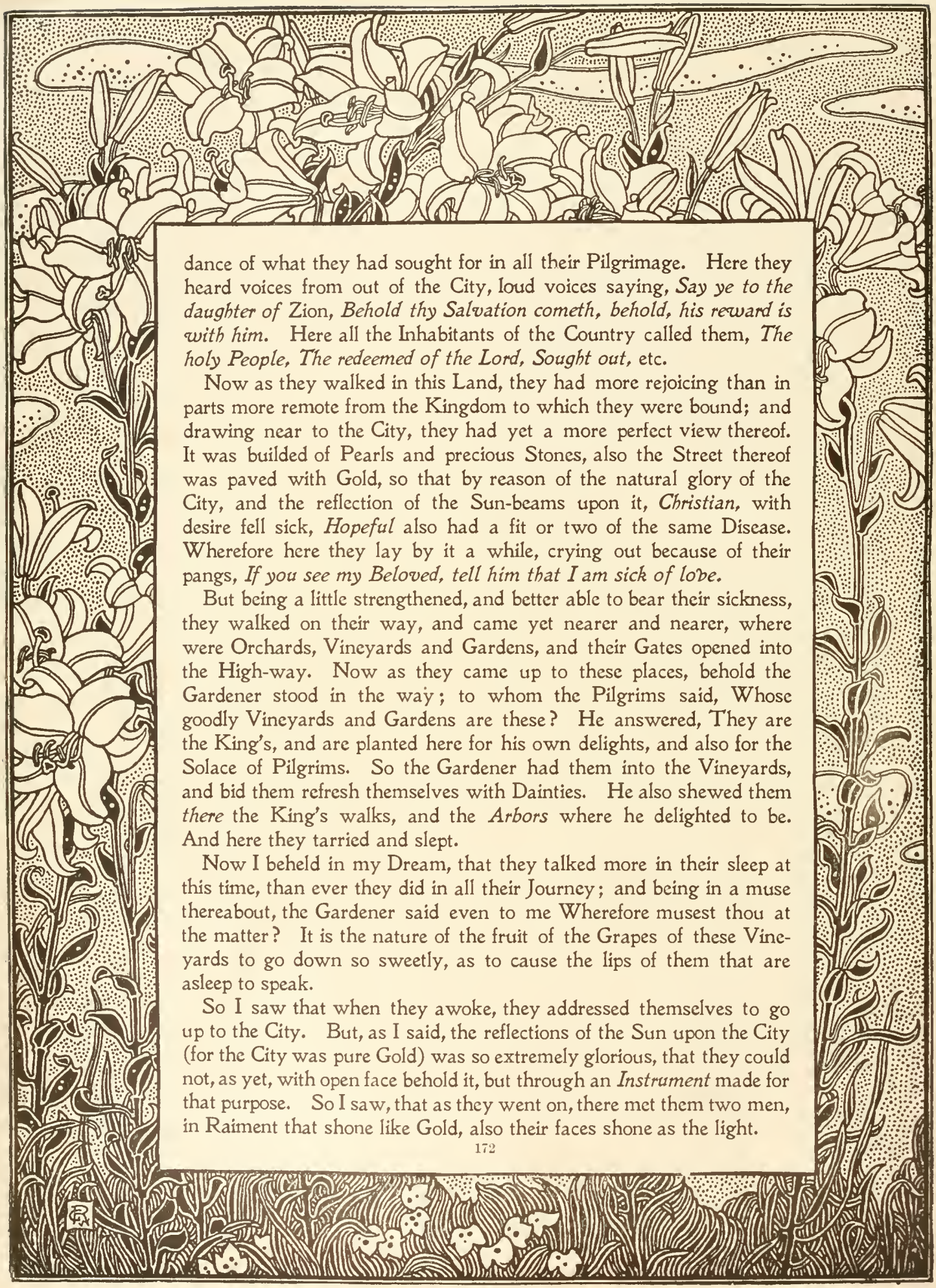
and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example.

8. After this, they begin to play with little sins openly.

9. And then, being hardened, they shew themselves as they are. Thus being launched again into the gulf of misery, unless a Miracle of Grace prevent it, they everlastingly perish in their own deceivings.

Now I saw in my Dream, that by this time the Pilgrims were got over the Inchanted Ground, and entering in the Country of *Beulah*, whose Air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of Birds, and saw every day the flowers appear in the earth, and heard the voice of the Turtle in the Land. In this Country the Sun shineth night and day; wherefore this was beyond the Valley of the *Shadow of Death*, and also out of the reach of Giant *Despair;* neither could they from this place so much as see *Doubting-Castle*. Here they were within sight of the City they were going to: also here met them some of the Inhabitants thereof; for in this Land the shining Ones commonly walked, because it was upon the Borders of Heaven. In this Land also the contract between the Bride and the Bridegroom was renewed; Yea here, *as the Bridegroom rejoyceth over the Bride, so did their God rejoyce over them*. Here they had no want of Corn and Wine; for in this place they met with abun-

Also here met them some of the Inhabitants thereof; for in this Land the shining Ones commonly walked.



dance of what they had sought for in all their Pilgrimage. Here they heard voices from out of the City, loud voices saying, *Say ye to the daughter of* Zion, *Behold thy Salvation cometh, behold, his reward is with him.* Here all the Inhabitants of the Country called them, *The holy People, The redeemed of the Lord, Sought out,* etc.

Now as they walked in this Land, they had more rejoicing than in parts more remote from the Kingdom to which they were bound; and drawing near to the City, they had yet a more perfect view thereof. It was builded of Pearls and precious Stones, also the Street thereof was paved with Gold, so that by reason of the natural glory of the City, and the reflection of the Sun-beams upon it, *Christian,* with desire fell sick, *Hopeful* also had a fit or two of the same Disease. Wherefore here they lay by it a while, crying out because of their pangs, *If you see my Beloved, tell him that I am sick of love.*

But being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were Orchards, Vineyards and Gardens, and their Gates opened into the High-way. Now as they came up to these places, behold the Gardener stood in the way; to whom the Pilgrims said, Whose goodly Vineyards and Gardens are these? He answered, They are the King's, and are planted here for his own delights, and also for the Solace of Pilgrims. So the Gardener had them into the Vineyards, and bid them refresh themselves with Dainties. He also shewed them *there* the King's walks, and the *Arbors* where he delighted to be. And here they tarried and slept.

Now I beheld in my Dream, that they talked more in their sleep at this time, than ever they did in all their Journey; and being in a muse thereabout, the Gardener said even to me Wherefore musest thou at the matter? It is the nature of the fruit of the Grapes of these Vineyards to go down so sweetly, as to cause the lips of them that are asleep to speak.

So I saw that when they awoke, they addressed themselves to go up to the City. But, as I said, the reflections of the Sun upon the City (for the City was pure Gold) was so extremely glorious, that they could not, as yet, with open face behold it, but through an *Instrument* made for that purpose. So I saw, that as they went on, there met them two men, in Raiment that shone like Gold, also their faces shone as the light.

Here they were within sight of the City they were going to.

Behold the Gardener stood in the way.

These men asked the Pilgrims whence they came? and they told them; they also asked them, Where they had lodg'd, what difficulties, and dangers, what comforts and pleasures they had met in the way? and they told them. Then said the men that met them, You have but two difficulties more to meet with, and then you are in the City.

Christian then and his Companion asked the men to go along with them, so they told them they would; but, said they, you must obtain it by your own faith. So I saw in my Dream that they went on together till they came in sight of the Gate.

Now I further saw that betwixt them and the Gate was a River, but there was no Bridge to go over, the River was very deep. At the sight therefore of this River, the Pilgrims were much stounded; but the men that went with them, said, You must go through, or you cannot come at the Gate.

The Pilgrims then began to enquire if there was no other way to the Gate; to which they answered, Yes, but there hath not any, save two, to wit, *Enoch* and *Elijah,* been permitted to tread that path, since

the foundation of the World, nor shall, until the last Trumpet shall sound. The Pilgrims, then, especially *Christian,* began to dispond in his mind, and looked this way and that, but no way could be found by them, by which they might escape the River. Then they asked the men, if the Waters were all of a depth? They said, No; yet they could not help them in that Case, for said they: *You shall find it deeper or shallower, as you believe in the King of the place.*

They then addressed themselves to the Water; and entring, *Christian* began to sink, and crying out to his good friend *Hopeful* he said, I sink in deep Waters, the Billows go over my head, all his Waves go over me, *Selah.*

Then said the other, Be of good cheer, my Brother, I feel the bottom, and it is good. Then said *Christian,* Ah my friend, the sorrows of death have compassed me about, I shall not see the Land that flows with Milk and Honey. And with that, a great darkness and horror fell upon *Christian,* so that he could not see before him; also here he in great measure lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met with in the way of his Pilgrimage. But all the words that he spake still tended to discover that he had horror of mind, and hearty fears that he should die in that River, and never obtain entrance in at the Gate: here also, as they that stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a Pilgrim. 'Twas also observed, that he was troubled with apparitions of Hobgoblins and Evil Spirits. For ever and anon he would intimate so much by words. *Hopeful* therefore here had much ado to keep his Brother's head above water, yea sometimes he would be quite gone down, and then ere a while he would rise up again half dead. *Hopeful* also would endeavour to comfort him, saying, Brother, I see the Gate, and men standing by it to receive us. But *Christian* would answer: 'Tis you, 'tis you they wait for, you have been *Hopeful* ever since I knew you. And so have you, said he to *Christian.* Ah Brother, said he, surely if I was right, he would now arise to help me; but for my sins he hath brought me into the snare, and hath left me. Then said *Hopeful,* My Brother, you have quite forgot the Text, where it's said of the wicked, *There is no band in their death, but their strength is firm: they are not troubled as other*

Hopeful also would endeavour to comfort him, saying, Brother, I see the Gate, and men standing by it to receive us. But Christian would answer: 'Tis you, 'tis you they wait for, you have been Hopeful ever since I knew you.

men, neither are they plagued like other men. These troubles and distresses that you go through in these Waters, are no sign that God hath forsaken you, but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

Then I saw in my Dream, that *Christian* was in a muse a while; to whom also *Hopeful* added this word, *Be of good cheer, Jesus Christ maketh thee whole:* And with that, *Christian* brake out with a loud voice, Oh, I see him again! and he tells me, *When thou passest through the waters, I will be with thee, and through the Rivers, they shall not overflow thee.* Then they both took courage, and the enemy was after that as still as a stone, until they were gone over. *Christian* therefore presently found ground to stand upon; and so it followed that the rest of the River was but shallow. Thus they got over. Now upon the bank of the River, on the other side, they saw the two shining men again, who there waited for them. Wherefore being come up out of the River, they saluted them saying, *We are ministring Spirits, sent forth to minister for those that shall be Heirs of Salvation.* Thus they went along towards the Gate. Now you must note that the City stood upon a mighty hill, but the Pilgrims went up that hill *with ease,* because they had these two men to lead them up by the Arms; also they had left their *Mortal* Garments behind them in the River; for though they went in with them, they came out without them. They therefore went up here with much agility and speed, though the foundation upon which the City was framed was higher than the Clouds. They therefore went up through the regions of the Air, sweetly talking as they went, being comforted, because they safely got over the River, and had such glorious Companions to attend them.

The talk they had with the shining Ones, was about the Glory of the place, who told them, that the beauty, and glory of it was inexpressible. There, said they, is the Mount *Sion,* the Heavenly *Jerusalem,* the innumerable company of Angels, and the Spirits of Just men made perfect. You are going now, said they, to the Paradise of God, wherein you shall see the Tree of Life, and eat of the never-fading fruits thereof: and when you come there you shall have white Robes given you, and your walk and talk shall be every day with the King, even all the days of Eternity. There you shall not see again such

things as you saw when you were in the lower Region upon the Earth, to wit, sorrow, sickness, affliction, and death, *for the former things are passed away.* You are going now to *Abraham,* to *Isaac,* and *Jacob,* and to the Prophets; men that God hath taken away from the evil to come, and that are now resting upon their Beds, each one walking in his righteousness. The men then asked, What must we do in the holy place? To whom it was answered, You must there receive the comfort of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your Prayers and Tears, and sufferings for the King by the way. In that place you must wear Crowns of Gold, and enjoy the perpetual sight and Visions of the *Holy One, for there you shall see him as he is.* There also you shall serve him continually with praise, with shouting and thanksgiving, whom you desired to serve in the World, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be delighted with seeing, and your ears with hearing the pleasant voice of the mighty One. There you shall enjoy your friends again, that are got thither before you; and there you shall with joy receive even every one that follows into the Holy Place after you. There also you shall be cloathed with Glory and Majesty, and put into an equipage fit to ride out with the King of Glory. When he shall come with sound of Trumpet in the Clouds, as upon the wings of the wind, you shall come with him; and when he shall sit upon the Throne of Judgment, you shall sit by him; yea, and when he shall pass Sentence upon all the workers of Iniquity, let them be Angels or Men, you also shall have a voice in that Judgment, because they were his and your Enemies. Also when he shall again return to the City, you shall go too, with sound of Trumpet, and be ever with him.

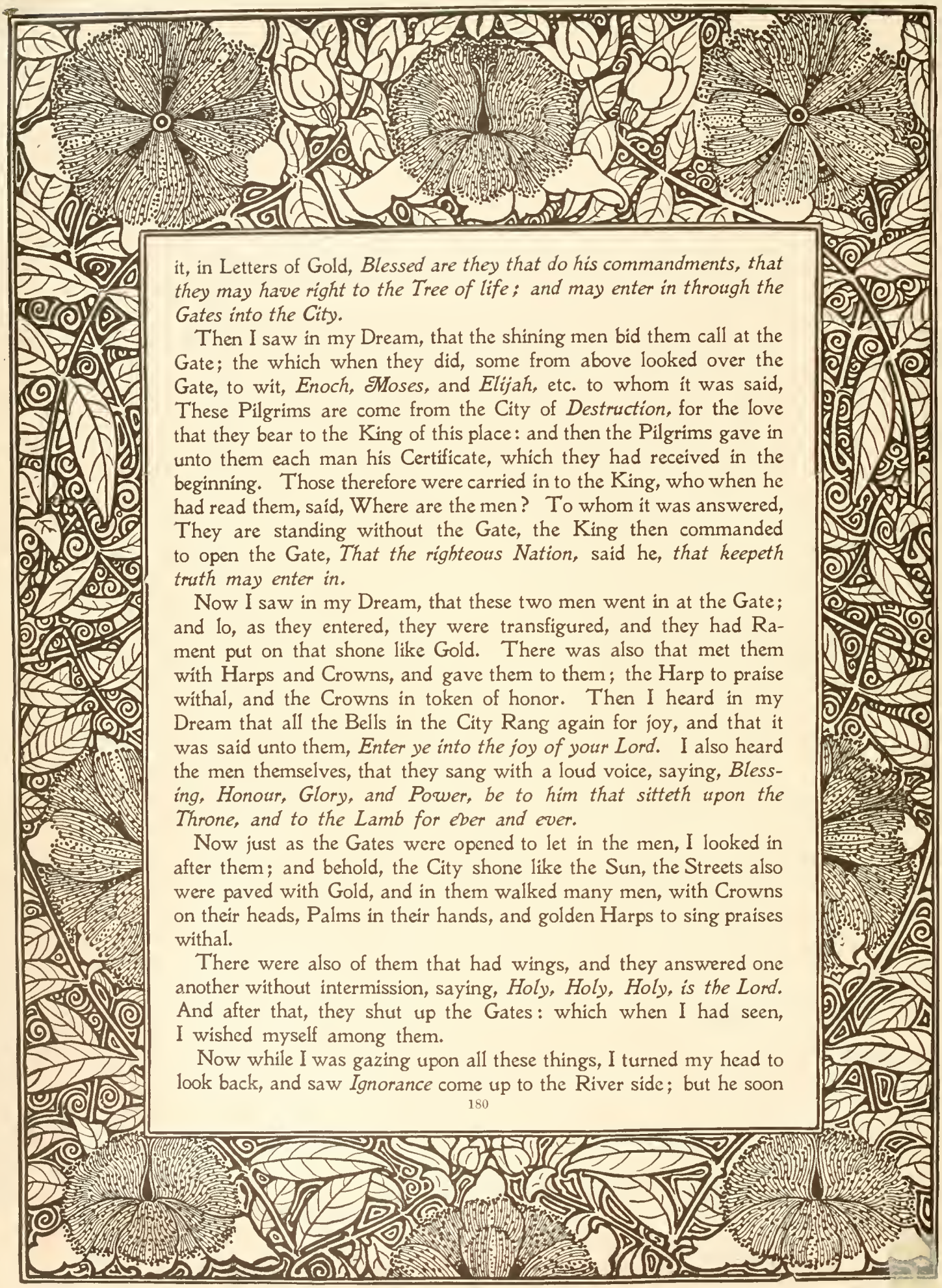
Now while they were thus drawing towards the Gate, behold a company of the Heavenly Host came out to meet them: to whom it was said by the other two shining Ones, These are the men that have loved our Lord, when they were in the World; and that have left all for his holy Name, and he hath sent us to fetch them, and we have brought them thus far on their desired Journey; that they may go in and look their Redeemer in the face with joy. Then the Heavenly Host gave a great shout, saying, *Blessed are they that are called unto the Marriage supper of the Lamb:*

From above looked over the Gate, Enoch, Moses, and Elijah.

There came out also at this time to meet them several of the Kings Trumpeters, cloathed in white and shining Raiment, who with melodious noises and loud, made even the Heavens to echo with their sound. These Trumpeters saluted *Christian* and his Fellow with ten thousand welcomes from the world: and this they did with shouting, and sound of Trumpet.

This done, they compassed them round on every side; some went before, some behind, and some on the right hand, some on the left (as 'twere to guard them through the upper Regions) continually sounding as they went, with melodious noise, in notes on high; so that the very sight was to them that could behold it, as if Heaven it self was come down to meet them. Thus therefore they walked on together, and as they walked, ever and anon, these Trumpeters, even with joyful sound, would, by mixing their Musick with looks and gestures, still signify to *Christian* and his Brother, how welcome they were into their company, and with what gladness they came to meet them. And now were these two men, as 'twere, in Heaven, before they came at it; being swallowed up with the sight of Angels, and with hearing of their melodious notes. Here also they had the City itself in view, and they thought they heard all the Bells therein to ring, to welcome them thereto: but above all, the warm, and joyful thoughts that they had about their own dwelling there, with such company, and that for ever and ever. Oh! by what tongue or pen can their glorious joy be expressed? And thus they came up to the Gate.

Now when they were come up to the Gate, there was written over



it, in Letters of Gold, *Blessed are they that do his commandments, that they may have right to the Tree of life; and may enter in through the Gates into the City.*

Then I saw in my Dream, that the shining men bid them call at the Gate; the which when they did, some from above looked over the Gate, to wit, *Enoch, Moses,* and *Elijah,* etc. to whom it was said, These Pilgrims are come from the City of *Destruction,* for the love that they bear to the King of this place: and then the Pilgrims gave in unto them each man his Certificate, which they had received in the beginning. Those therefore were carried in to the King, who when he had read them, said, Where are the men? To whom it was answered, They are standing without the Gate, the King then commanded to open the Gate, *That the righteous Nation,* said he, *that keepeth truth may enter in.*

Now I saw in my Dream, that these two men went in at the Gate; and lo, as they entered, they were transfigured, and they had Rament put on that shone like Gold. There was also that met them with Harps and Crowns, and gave them to them; the Harp to praise withal, and the Crowns in token of honor. Then I heard in my Dream that all the Bells in the City Rang again for joy, and that it was said unto them, *Enter ye into the joy of your Lord.* I also heard the men themselves, that they sang with a loud voice, saying, *Blessing, Honour, Glory, and Power, be to him that sitteth upon the Throne, and to the Lamb for ever and ever.*

Now just as the Gates were opened to let in the men, I looked in after them; and behold, the City shone like the Sun, the Streets also were paved with Gold, and in them walked many men, with Crowns on their heads, Palms in their hands, and golden Harps to sing praises withal.

There were also of them that had wings, and they answered one another without intermission, saying, *Holy, Holy, Holy, is the Lord.* And after that, they shut up the Gates: which when I had seen, I wished myself among them.

Now while I was gazing upon all these things, I turned my head to look back, and saw *Ignorance* come up to the River side; but he soon

The King then commanded to open the Gate.

Vain-hope a Ferryman.

got over, and that without half that difficulty which the other two men met with. For it happened that there was then in that place one *Vain-hope* a Ferry-man, that with his Boat helped him over: so he, as the other I saw, did ascend the Hill to come up to the Gate, only he came alone; neither did any man meet him with the least encouragement. When he was come up to the Gate, he looked up to the writing that was above; and then began to knock, supposing that entrance should have been quickly administered to him. But he was asked by the men that lookt over the top of the Gate, Whence came you? and what would you have? He answered, I have eat and drank in the presence of the King, and he has taught in our Streets. Then they asked him for his Certificate, that they might go in and shew it to the King. So he fumbled in his bosom for one, and found none. Then said they, Have you none? But the man answered never a word. So they told the King, but he would not come down to see him, but commanded the two shining Ones that conducted *Christian* and *Hopeful* to the City, to go out and take *Ignorance* and bind him hand and foot, and have him away. Then they took him up, and carried him

through the air to the door that I saw in the side of the Hill, and put him in there. Then I saw that there was a way to Hell, even from the Gates of Heaven, as well as from the City of *Destruction*.

Then I saw that there was a way to Hell, even from the Gates of Heaven.

So I awoke, and behold it was a Dream.

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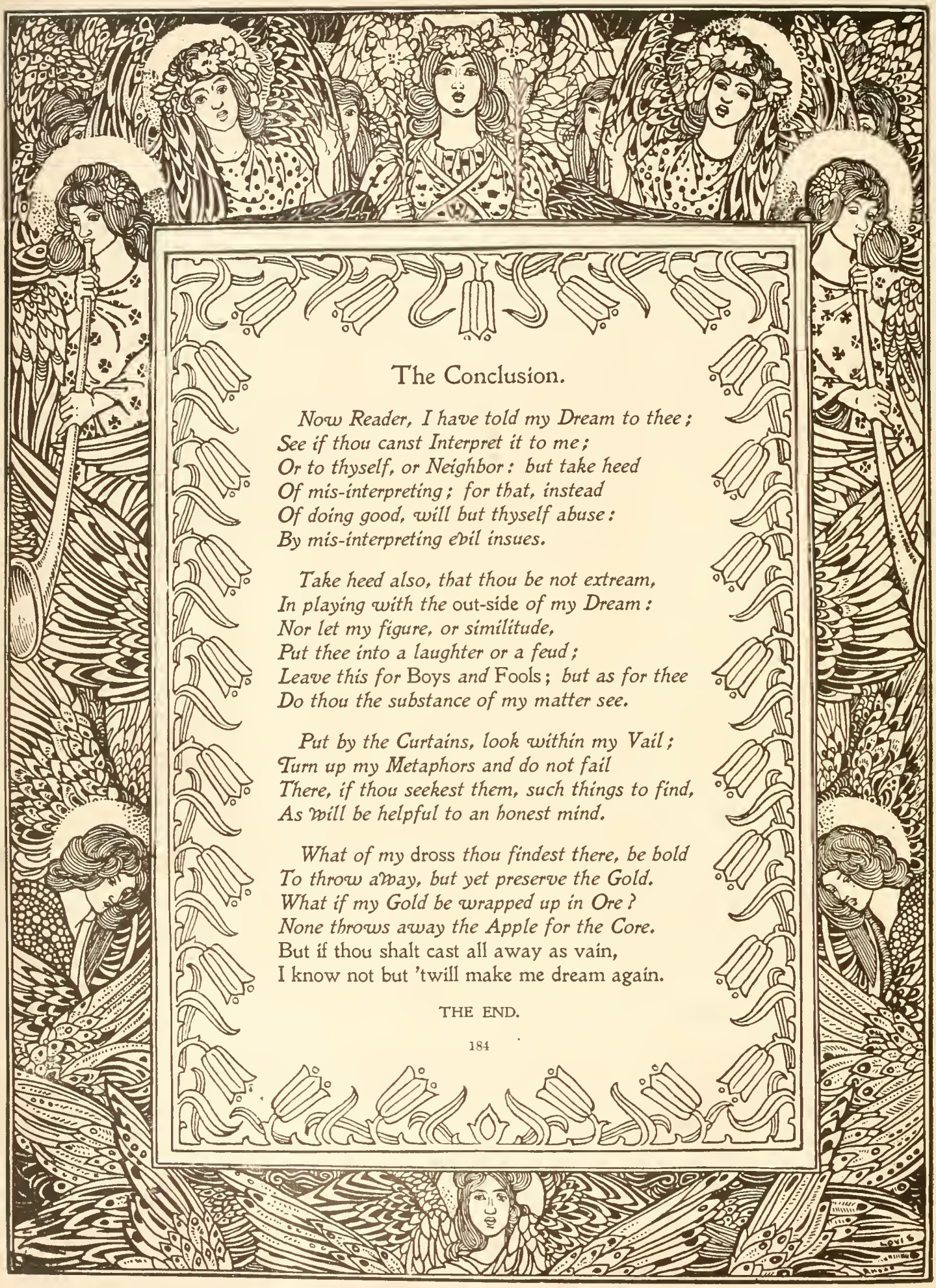

The Conclusion.

Now Reader, I have told my Dream to thee;
See if thou canst Interpret it to me;
Or to thyself, or Neighbor: but take heed
Of mis-interpreting; for that, instead
Of doing good, will but thyself abuse:
By mis-interpreting evil insues.

Take heed also, that thou be not extream,
In playing with the out-side *of my Dream:*
Nor let my figure, or similitude,
Put thee into a laughter or a feud;
Leave this for Boys *and* Fools; *but as for thee*
Do thou the substance of my matter see.

Put by the Curtains, look within my Vail;
Turn up my Metaphors and do not fail
There, if thou seekest them, such things to find,
As will be helpful to an honest mind.

What of my dross *thou findest there, be bold*
To throw away, but yet preserve the Gold.
What if my Gold be wrapped up in Ore?
None throws away the Apple for the Core.
But if thou shalt cast all away as vain,
I know not but 'twill make me dream again.

THE END.